

AN
ANSVVERE TO A
POPISH LIBELL IN-
titled *A Petition to the Bishops,
Preachers, and Gospellers,*
lately spread abroad in
the North partes,

By FRANCIS BUNNY, Freshwater
of Durham, sometimes fel-
low of Magdalen Col-
ledge in Oxford.

*Thus saith the Lord: stande in the wales and breithes out
only for the old wales, which is the good way, and walke there
in, and yeo shall finde rest for your foules. IEREM. 6. 16.*



AT OXFORD,
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ANNO DOMINI

MDCCLXXII

Die Martii

Obiit

Joannis Baptistae

de

Parochia Sancti Martini

de

Parochia Sancti Martini

de

Parochia Sancti Martini

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Parochia Sancti Martini

ACTO

Joannis Baptistae

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TO ALL POPISH RE-

*cusants who desire to know the
truth, F.B. wisheth grace
to see and to be sorry for
their ignorance & error.*



HE Prophet Da-
vid complayneth
grievously of some,
whose wordes were *Psal. 55. 22.*
softer then butter,
yet vvas vvas in
their harte: they
vvere more gentle
then oile; yet they were swords. Wherein
he seemeth to me, to paint out in some
liuely colours, the Recusants of our daies
who hauing bloud in their minds, & most
savage purposes still in hammering: yet
to blinde mens eies, or to turne away
their harts from anie care of preventing

their danger, deale by *Petition & Request*,
as if they were verie loiall and reasonable
subiects. To this end (by that which hath
followed we maie iudge) was that *Petiti-
on* in September last sent abroad, To the
Bishops, Preachers, and Gospellers, that be-
ing deceiued by their wordes of charitie,
we should not once doubt of anie vncha-
ritable purpose that they would haue, &
so shoulde bee taken in the Inares which
they had priuilege laide. But how so euer
they smoothlie dawbed ouer their most
monstrous designes, and couered with
shew of sugred words their most barba-
rous intent: yet the event hath shewed,
that vnder the wings of that *Papish* dissi-
mulation, was hatched the most strange
and vnnaturall treason, that hart of man
could thinke of: in respect whereof, the
massacre of Fraunce though inhumane, the
purpose of *Haman* though very cruel, the
murder committed by *Simeon and Levi*
of the *Shechemites*, though exceeding
bloudie, yea the Attempt of *Pope Lucius*
the 3. though monstrous enough, & co-
ming

ming neereſt to this of our *Réſuſants*, yet
haue ſome honeſt coulour of excuſe. For
in that of *France*, the *King* being ſeduced
by bad *Couñcell*, was made to beleene that
by no other means he could execute Iu-
ſtice (as they tearmed it) on his *ſubiect*s,
& therein not many of great reckoning di-
ed. *Haman* ſought the deſtruction of ſtrā-
gers; The childrē of *Jacob* had their ſiſter
abused by *Hamours lonne* who was *Lorde*
of that *Couñtrie*; & the attempt of *Lucius*
againſt the *Prator* and all the *Senators* of
Rome, was by open force, and not by ſuch
daſtardlie or cowardlie practiſes. But
this *Popiſh* deſigne, was to the deſtructiō
of almoſt al the *noble, learned* either in *di-
uinitie* or *Law*; wiſe and worſhipfull in
the Land, onlie to attaine to their owne
wicked deſires without cauſe of juſt wrath
not of *forainers*, but of *Contrie men* and
kinſfolke, and that in a moſt treacherous
and ſudden manner. It ſhal not there-
fore henceforth be ſtrange to me, that our
Learned Antiquarie writeth of certaine
ſprings with vs, that turne wood into
ſtone

*Camden in
Brit.*

stone: neither yet that of *Circe* fabled
to change men into swine: since that wee
see the *Popish* humour, maketh the harts
of men to be harder then flint: and *Romish*
Circes by their inchantments, can cause
them who before had humane & pitifull
affectiōs like others to neighbours, friends
prince, and countrie, to cast of al naturall
loue or dutie to all, hauing harts more
harde then stones, and being in crueltie
worse then *Tigers*. Oh S^r. wil some men
saie, not al Papists were acquainted with
this conspiracie. I am of that minde too.
But withal this is my resolution, that all
perfect Papists, & such as are reconciled
to the Pope, though they knewe not of it
yet being called vpon, would haue bene
assists therin. For that subiecting of the
selues to the *Pope*, as their Head & direc-
tour, and vowing their obedience to his
commandements, which if he saie they
be to the furtherance of the *Catholick*
faith, they dare not but execute them if
they be able, maketh vs iustlie to doubt
of their faith & loialtie to our *deare Soue-
raigne*

vaigne. And if all knew not the verie mysterie of this Iniquitie, and the depth of of this purpose, namelie in what sort, or at what houre it was intended to be executed: yet in the *North parts*, where this *Petition* perchance was framed; yea and in other places too, as I haue beene credible informed, there was such boldnes and contempt of law, so litle feare to offend, and such open resort to their *Idolatrous* seruice: that manie good mē iudge nether are deceiued (I suppose) therin, that most of the *Refusats*, had at the least some great expectation, of an *Alteration* of the *Estate*. Nether is it much to be regarded that the *Priests* tell vs, that in Ciuill matters, and if the *Pope* should be against the wealth of our *Countrie*, they would not obay; as *Watsons Treasō* him selfe being a *Priest*, and a *Teacher* of that lesson, did proue vnto vs. For I am sure he could not make it a matter of *Religiō* (except of *Popish Religion*) to murder his prince, to whom hee owed all subiection. And who knoweth not, that it is an easie

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matter for the *Pope*, whose voice *Papistes* take as the voice of God, to make his favorites to beleue, that all things tend to *Religion*, that will inlarge his Authoritie? And what will hee not commend as a thing Religious, that compared the murdering of *Henry the 3.* the French King, to that Miraculous worke of *Christ* his *Incarnation* and *Resurrection*? Can we imagine that they who dare vtter such abominable blasphemies, wil shame to affirme anie thing? And these so dangerous subiects, because their consciences wil not suffer the to come to our Churches, must craue ether to be resolued that it is lawful to come to our *seruice* (which they are fully bet neuer to be, for they wil nether hear vs, nor read our writings) or else be freed from such punishments as *Lawes* impose vpon *Recusants*. A strang conscience it is that manie of them haue, who would bee thought to be more singular, and to haue more feeling and feare to offend then the common sort, & yet if we trie their conuersation, they are not to be reckoned amonge

mong the best sort of such as follow noe
other direction for Religion, then to bee
obedient vnto his Maiesties Lawes, with
out respect vnto that God commandeth.
Nor to speake of their vsual whoredoms,
oppressions, malice towards others, and
such like good qualities which daillie are
seene and knowne to be among them: let
the *fift of November* bee a witnesse whi-
lest that daie shall be numbred in the *Ca-
lenders*, of the more then Turkish cruel-
tie of *Poperie*. Haue they a conscience to
steale, to liue in adulterie, to deale hardlie
with their Tenants or neighbors against
Gods laws: & wil not their cōscience suf-
fer them to *heare* that *Service* wherein
themselues confesse there is no euill?
Stand not anie more vpon such tearmes
O yee seduced *Papists*. Leauē that *Romish
Synagogue* whole doctrine cōcerning the
worship of God, is superstitious and be-
sides the *Word*, whole deuotion cōsisteth
in toies and trifles, & *bodily exercise that
profiteth little*. Leauē I say that crue that
warranteth, nay maketh *meritorious* and
ho-

1. Tim. 4. 8.

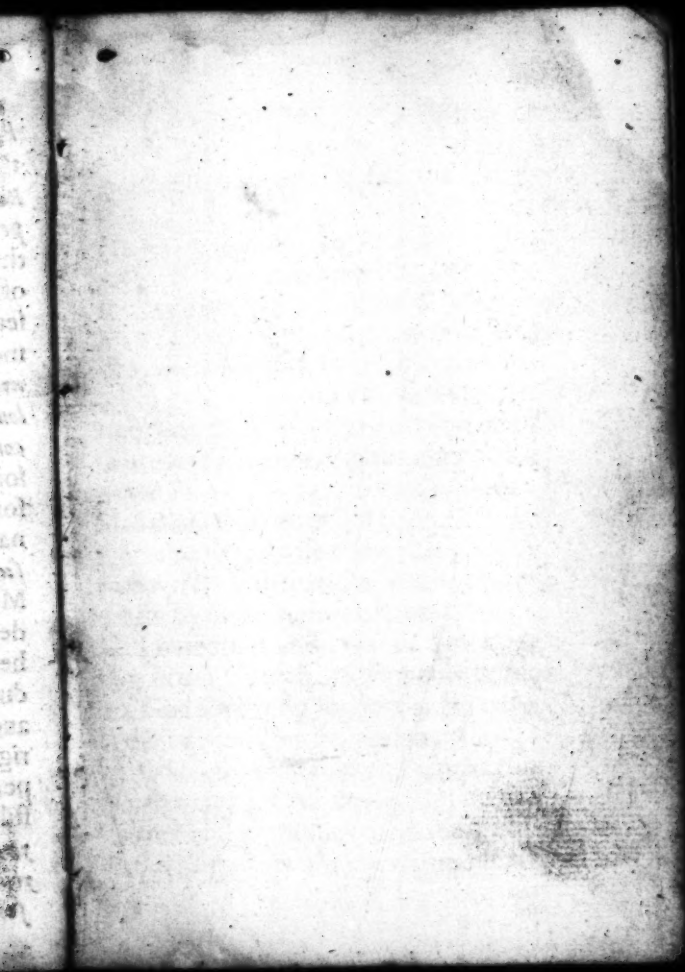
honorable the depofing or killing of *prin-*
ces and *Potētes*. Depart frō that *church*
 whereof to bee is but discredit; For the
 chiefe *Teachers* of *Poperie* assure vs, that
 to bee of the *Romish Church*, there nee-
 dedh no *Internall vertue*, but onlie to be-
 lecue that faith that the *Papists* teach, &
 to acknowledge the *Pope* to be *supream*
head. The *Diuell* himfelfe may be of that
 Church: what credit gaine you by being
 of that companie? Be aſhamed of them
 that teach you neither to keepe *oath* nor
promiſe, to ſuch as they call *heretickes*. To
 be ſhort, ſeeing that *church*, hath ſo put
 vpō her the face of a harlot, that ſhe ſha-
 meth not to be accounted, in corrupting
 Scriptures, & the writings of the fathers
 moſt v̄turous, in treacheries moſt dāge-
 rous, in crueltie moſt barbarous, & in all
 odious & vnnatural atrepts, moſt audaci-
 ous: Go out of her, that you be not partakers
 of her finnes, & that yee receiue not of her
 plagues, O *Romish Recuſants* (for *Catholicks*
 I maie not call you, it is not a name that
 you maie truelie claime) you haue forſa-
 ken

Apoc. 18.

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ken your first loue, or at the least that loue, ^{Apoc. 2.}
that you seemd once to bear to the truth: ^{4.}
Remember from whence you are fallen, re- ^{5.}
pent, and doe your first works. And as *Esay* ^{Esa. 52. 1.}
the Prophet calleth the *Iewes* to consider
of *Abraham* in whom they were first cho-
sen to be Gods Peculiar people: so doe I
most earnestlie intreate you, *if there be a-* ^{Philip. 2. 1.}
ny consolation in Christ, if anie comfort of
loue, if any fellowship of the spirit, if anie
compassion and mercie, euen of your own
soules, that you looke not from hence
forth vnto the glittering shewe of exter-
nall pride in a Mortall man; *but vnto Ie-* ^{Heb. 12. 2.}
sus the authour and finisher of our faith.
Marke well what he in his word commā-
deth that you maie doe it, what worship
he requireth that you may yeeld it, what
duties he teacheth that you maie learne
and obey the same. So shall you finde the
righte true waies to your feete, and
peace vnto your soules: whereas if you
still walke in *the sparkes of the fire vvhich* ^{Esa. 50. 11.}
you haue kindled (to your selues) *This shall*
you haue at Gods hand, you shal lie downe in
sorrow.

I have been thinking much lately
 of the many things which are
 done in the world, and how
 often they are done without
 thought or care, and how
 often they are done with
 great wisdom and skill.
 I have seen many things
 which I never saw before,
 and I have learned many
 lessons from them. I have
 seen how men can be made
 to do what they will not
 do, and how they can be
 made to do what they want
 to do. I have seen how men
 can be made to love what
 they hate, and how they can
 be made to hate what they
 love. I have seen how men
 can be made to live longer
 than they would otherwise
 live, and how they can be
 made to live better than they
 would otherwise live. I have
 seen how men can be made
 to do good, and how they can
 be made to do evil. I have
 seen how men can be made
 to be happy, and how they can
 be made to be unhappy. I
 have seen how men can be
 made to be wise, and how they
 can be made to be foolish. I
 have seen how men can be
 made to be brave, and how they
 can be made to be cowardly.
 I have seen how men can be
 made to be kind, and how they
 can be made to be cruel. I
 have seen how men can be
 made to be honest, and how they
 can be made to be dishonest.
 I have seen how men can be
 made to be true, and how they
 can be made to be false. I
 have seen how men can be
 made to be good, and how they
 can be made to be bad. I
 have seen how men can be
 made to be saints, and how they
 can be made to be sinners.
 I have seen how men can be
 made to be angels, and how they
 can be made to be devils.
 I have seen how men can be
 made to be gods, and how they
 can be made to be demons.
 I have seen how men can be
 made to be everything, and how
 they can be made to be nothing.
 I have seen how men can be
 made to be all, and how they
 can be made to be none.
 I have seen how men can be
 made to be the universe, and
 how they can be made to be
 a speck of dust. I have seen
 how men can be made to be
 the whole, and how they can
 be made to be a part. I have
 seen how men can be made
 to be the end, and how they
 can be made to be the means.
 I have seen how men can be
 made to be the goal, and how
 they can be made to be the way.
 I have seen how men can be
 made to be the light, and how
 they can be made to be the shadow.
 I have seen how men can be
 made to be the life, and how they
 can be made to be the death.
 I have seen how men can be
 made to be the joy, and how they
 can be made to be the sorrow.
 I have seen how men can be
 made to be the peace, and how
 they can be made to be the war.
 I have seen how men can be
 made to be the love, and how they
 can be made to be the hatred.
 I have seen how men can be
 made to be the hope, and how
 they can be made to be the despair.
 I have seen how men can be
 made to be the faith, and how
 they can be made to be the unbelief.
 I have seen how men can be
 made to be the charity, and how
 they can be made to be the selfishness.
 I have seen how men can be
 made to be the kindness, and how
 they can be made to be the cruelty.
 I have seen how men can be
 made to be the gentleness, and how
 they can be made to be the harshness.
 I have seen how men can be
 made to be the meekness, and how
 they can be made to be the fierceness.
 I have seen how men can be
 made to be the mildness, and how
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 they can be made to be the singularity.
 I have seen how men can be
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 they can be made to be the particularity.
 I have seen how men can be
 made to be the totality, and how
 they can be made to be the partiality.
 I have seen how men can be
 made to be the completeness, and how
 they can be made to be the incompleteness.
 I have seen how men can be
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 they can be made to be the imperfection.
 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 I have seen how men can be
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 they can be made to be the reality.
 I have seen how men can be
 made to be the defective, and how
 they can be made to be the reality.
 I have seen how men can be
 made to be the handicapped, and how
 they can be made to be the reality.
 I have seen how men can be
 made to be the disabled, and how
 they can be made to be the reality.
 I have seen how men can be
 made to be the crippled, and how
 they can be made to be the reality.
 I have seen how men can be
 made to be the lame, and how they
 can be made to be the reality.
 I have seen how men can be
 made to be the blind, and how they
 can be made to be the reality.
 I have seen how men can be
 made to be the deaf, and how they





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An Answer to a Popish Petition.



Doniah the sonne
of David by Hag-^{2.Sam.3.4}
gith, whē he saw he
could not by might
& violence ob-
taine to bee king
(though he attemp-^{1.King.1.9}
ted it, David yet li-

ving,) sought by subtilty to attaine ther-
to, in causing Bethsabe the mother of Sa-
lomon, (David being now dead) to sue to ^{1.King.1.17}
her sonne, that hee might haue Abishag
the Sunamite to wife. The Romish Ca-
tholicks (for so they will be termed,) haue
sought by many violent meanes, & those
most barbarous and cruell to beare the
sway in this Church & Common-wealth,
but God not giving successe answerable
to their desires, but frustrating their ma-
ny wicked hopes, they proue whether by
falle flattery they can deceiue, since by
violence and might they can do nothing.
To this end haue they presented their
sup.

2 *An answer to a Popish petition.*

supplications, both to our late gracious Governesse & Queene of everliving memorie, & also since to our most dread Sovereaigne, that since by murder and mischiefes they cannot performe their desires, they may make triall, if by his graces good leave, (in graunting them their desired Toleration) they may subiect this noble Realme, to the Vicar of Rome.

Diverse petitions haue to this end bin scattered abroad, some also delivered to his Majesties hands; but God hitherto hath mercifully preserved him, so that he hath not suffered himselfe to bee taken in those their snares, neither over-reached by their crafty enchantments. But now of late haue they framed another petition, more reasonable then their former supplications haue beene, both in respect of the manner, more milde & in shew more humble; and in regard of the matter too, because it requireth not a Toleration of Poperie, or immunitie from penalties by law imposed, as the rest of them (that I haue seene) doe, simply and without con-

cluti.

An answer to a Popish petition. 3

dition: but the drift ther cof is (as by the words I can gather) at the least to insinuate, that if good reasons may be shewed, how they of the Romish Religion, without danger of deadly sinne may resort to our Churches, they would be most ready so to doe.

More reasonable, I say, it is the others, which may rather be called comminations then supplications: in this yet an unreasonable demand, that the thing so often and so thoroughly performed, by sundry learned treatises, is yet now againe required at our hands, and that with such confidence, as that the Petitioner seemeth to assure himselfe, that his desire herein cannot be satisfied. And in truth I am almost of his minde too; not because the thing he requireth, is hard in it selfe to be done, but because their hearts are for the most part so hardened against the infallible truth of Gods vndoubted worde, that that seed can hardly take any roote with them.

Seeing therefore this petition is in a

4 *An answer to a Popish petition.*

manner a challenge to provoke vs to counter him, and carieth perchance a great shew among his fauourits, that wrot it, as if the cause must needs be good, that hath so confident a patron or proctour to defend the same: I thinke it not amisse to examine the same as briefly as I can, and to buckle my selfe to answer by Gods grace the prowd brag of this Popish Goliath. VWho though he raile not so plainly as did that Philistine, vpon the host of the living Gods, yet covertly hee promileth himselfe the victorie, & by his overboldnes of words, hopeth to assure his friends that al is on his side cocke sure, and no perill at al.

And having considered with my selfe of the summe of this Petitiō, I finde *three* general points thereof, vnto some one whereof, al that is said may be referred. For *first* there is a complaint of the hard case the Recusants are in. *Then* followeth a narration or reporte of the meanes by the vied, to redresse the same. *In the third* place commeth the suit it selfe or petitiō, with

• *An answer to a Popish petition:* 5

with some shew of reason to perswade & move the reader. And though my purpose is to handle every of these parts: yet so, as that I will followe the very trace of his words, Thus therefore his petition be-^{11. Pm.} ginneth, and with this inscription.

*A Petition to the Bishops, Preachers,
and Gospellers.*

That he maketh petition vnto Bishops and preachers concerning instruction, were not to be misliked, because it is intended that such men both in respect of their learning are best able, and for their place and office, should be most ready and willing to performe such duties. But that so many sufficient satisfactions of this demande, seeme to him insufficient, sheweth that the *Petitioner* either will not read that is written, or readeth it with a preiudicate opinion, & therefore that he hath a purpose not to be satisfied: but that he rather asketh questions of our Bishops & preachers, as the Scribes and Pharises did of Christ often, not to informe themselves, but to intrap him in

6 *An answer to a Popish petition.*

his words, or to trie if possibly they might haue put him to silence.

And as touching the *Gospellers* here spoken of, if by that tearme he meane the professours of that Religion which the said preachers teach, (as I suppose he doth) I am then glad that he imagineth there should in our *Lay* people such abundance of knowledg be found, that they as well as others, should be required to satisfie, the learned *divines* among the *Papists*, in points of religiō. For it is no reason they should denie that to their owne *Layitie*, that they require in ours: & then shal they not from henceforth hang altogether at the lippes of ignorant *Priests* their blind guides, but shalbe better able to instruct and informe themselves.

Nether wil I iudge that this petitioner yseth this name *Gospeller*, in Ironicall scorne & mockerie, as some other of that Sect doe. So doth Lindanus that scornefull companion, both against the Gospel it selfe, speaking of some who saith he, detest certaine things, *band secus, at q. 2. pu.*

*Tabul. 3. vi.
gens. hares.*

An answer to a Popish petition. 7

vo Lutheranism (Euangelio dico) alienis-
sima: as if they were quite contrarie to pure
Lutheranism (I meane the Gospells) and
also against the professours thereof. Apost. 1bid.
trophe lectoris catholici ad Euangelicos is-
tos: An Apostrophe of the catholick rea-
der to these gospellers with such a like spi-
rit doth prophane Eckius call such, The-
ologos atramentales, Inky diuines. Nether
is the blasphemy of Capreolus here to
be omitted, who (as Tertullus dealt with
S. Paul, branding him with the name of
heretick for embracing and teaching this
selfesame Gospel) reckoneth among his
Heretickes Euangelicos Gospellers, as be-
fore him also did Hosius, and as he also
citeth Lindanus in his dubitatio, dialog. 2

But howsoever these Enemies to the
 Gospel of Christ & his vndoubted word,
 speake or write, reprochfully or blasphe-
 mously of that glorious Gospel, yet as wee
 are not ashamed of the Gospel of Christ:
 for it is the power of God vnto saluation to
 euery one that beleeueth: so doe we not deny
 the name, or take in evil part to be called

Gospellers, since that we knowe it to be
 the instrument of our regeneration: For
 in Christ Iesus (saith S. Paul to the Co-
 rinthians) *I haue begotten you through the*
Gospel. And the same Apostle testifieth to
 the Thessalonians, that God hath called
 them to the faith of truth, by the Gospel.
 Therefore is it called the word of truth by
 S. Paul and by S. Iames too: as also, the
 word or ministry of reconciliation, & the
 word of life.

1. Cor. 4. 15.

1. Thess. 2.

13. 14.

2. Cor. 6. 7.

Iacob. 1. 18.

2. Cor. 5. 18

19.

Phil. 2. 16.

Ephes. 3. 2.

1. Cor. 1. 18.

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1. Cor. 1. 18.

Nether deny we but that we may
 more iustly make claime to that title, the
 al the Papists in the world ca do: for that
 our preaching and doctrine is according
 to that Gospel, whereas the teachers in
 the Romish Synagogue, worship God in
 vaine, teaching for doctrines mans pre-
 cepts, and instead of the sound and whol-
 some food of gods vndoubted word, they
 feed them that follow them, with empty
 huskes of mens traditions. Howsoever
 therefore our aduerlaries meane whe they
 cal vs by that nãe, yet we haue iust caule
 to reioicetherein. because therby we are
 assu-

The Recusants complaint.

9

assured, that the foundation of our hope is certaine and sure, being built vpon so firme a ground as the gospel is. Now after this title or inscription, he commerth vnto the matter it selfe, and first (as I said) beginneth with the accusation or complaint in this sort.

Whereas we your Suppliants haue long time indured, and doe dayly receiue many disgraces, imprisonments, and losses, to our great impoverishing, ye at the vtter undoing of a great many of vs: to the which our afflictions ther is at this time by your L.L. added the heauy censure of Excommunication: and withall we do finde our selues dayly (to the inexplicable greif of our harts) deeper to incur the auersion and indignation of his maiestie, more heauy and greivous vnto vs, then all our temporal losses and afflictions: and all those calamities to haue only their being, in regard only of our Recusancie and constant persevering in the Religion we haue receiued from our forefathers, as they frō theirs &c.

In

In this cōplaint the Petitioner sheweth first the supposed greifes and vexations of the Recusants, then also the cause of their afflictions. Their vexations as he setteth them downe, are of sundry sorts; in the first ranck he placeth such losses & disgraces as they would seeme to suffer; then they find themselves greined with the Ecclesiasticall censure of excomunication: thirdly that his maiestie doth not so fauorably respect them, as they would he should.

The disgraces that this Petitioner cōplaineth of, I cannot certainly speake of, because the complaint is so indefinite, without comming to any particulars. It may be that he accompteth it a disgrace, that Recusants haue not that grace and credit, that themselves desire, or that authority in the common wealth that they would haue. But that is not properly a disgracing of them, because nothing is done therein to bring them into cōtempt; but only a not adding of titles or offices to them, for their further reputatiō. And

who

who would thinke it fitt that any state should be managed, & the rudder of that ship gouerned, by such as are of a contrary Religion to the same? So that if this were true, yet is there no iust cause of complaint therfore.

But there are of them but too many in grace and reputation, wherby they haue great meanes to discourage the simple people ouer whome they haue gouernment; & to make more obstinate against true obedience to god and Prince, such as are of themselves but too ready, to start aside from the right way. And the further that they are frō the Soueraigne authority, the more dangerous is any office that is committed to them: because the eye of him, that is to answere for the evil that cometh by bad Officers, which he permitteth or reformeth not, is far frō such, that it cannot behold their doings. It were therfore not only to be wished, but by earnest praier to be sued for, that God would in this point more and more lighten the hart of our most Gracious Soueraigne,

raigne, in any wise to take heed that the enemies to Gods truth, haue no credit, I meane for office or autoritie in the cōmon wealth; especially in these North parts, where it wil be hard for him truly to knowe what hurt cōmeth by such vn- to the truth, what danger to the *state*.

Oh that that golden sentence of the wisest man that euer was, and a king too, were written on the back of the right hād of all Kinges and Princes that haue soueraigne authority, that it might be in their eie when they signe the Billes wherby they grant authoritie to anie vnder thē:

Proverb.
28.

When the wicked rise vp, men hide them- selves; but when they perish, the righteous increase. Or that other much like the for-

Prou. 29. 2.

mer, When the righteous are in authority the people reioice, but when the wicked beareth rule, the people sigh. For there can be no greater hart-breaking to the godly, then to haue wicked men to beare the swaie or to them that are zealous for the truth, then when enemies to the same, may do what they list, Good therefore is the

the

Be disgraced.

13

the councell of Salomon elsewhere; and such as Kinges should carefully follow, for he no doubt learned it by experience. *Take away the wicked from the King (frō Prov. 25. 5. being partakers vnder him of his authority) & his throne shalbe established in righteousness.*

For this gracing then, his maiestie is to haue a special regard that it be not bestowed vpon any, (if he haue a due care of Gods glorie and the good of his people) but only vpon such as are fauourers of the Gospel, and furtherers of all good; following that most godly paterne, which Dauid, a King, setteth before al such as are of his ranck, and haue the gouernmēt of Kingdomes and contries. So that they being so opposite as they are, to the state as now it is, may not in any discretiō complaine, if greater authority be not committed to them, then may it stand either with the furtherance of Gods truth, or with the safety of the weale publike. Pl. 101.

What is then the disgracing here mentioned? Or rather what are the disgracings

gracings? For so he speaketh as if they were disgraced sundry waies. If the Peritioner complaine of disgracings, because some few of them, are, after long time of Recusancy, and after diuers presumptuous actions against the Lawes of this Realme, and ordinances of this Church, conuented before Authoritie: hee should haue called to remembrance, that we holding, yea certainly knowing, that Religion which we professe, to be the vndoubted Truth, can doe no lesse in defence of that Truth, then to cal vpon the that despise the same, to knowe what moueth them to reiect the same. But when they appeare before authoritie, they are not sharply rebuked (vnlesse themselues giue greater occasion therof) much lesse are they by approbrious tearms disgraced, or by any vnseemlie punishments, not fit and convenient for their persons reproached: with milde and christian exhortations moued to heare such as themselves wil choose to be farther instructed by. And I trust in al this there is no disgracing.

But

But I would this Petitioner would look back vnto those dayes not lōg since bypast. Many of our Recusāts may remēber the daies of Queene Mary, wherein they that complaine so much that they are disgraced (though vntreuly) did indeed by what means they could, disgrace such Godly Martyrs as came before thē, by stocking and base vsage of many, who though they had bin in an error, (which their aduertaries could neuer proue against them) yet in regard of their parentage, degree, or place that they had in the Church & common wealth, should not haue been so disgracefully so cruellie delt withall. And what was the beating of Tho: Hinihaw, and Iohn Milles & diuerse others with rods? Did not that blodie Bishop Boner disgrace them thereby as much as he might? To be accounted an *Hereticke* is a thing odious & of great disgrace: yet was it then and still is, a common name that the Romish Synagogue bestowed vpon vs, though nether they nor yet their fathers, could proue any he-
resie

resie in our doctrine. To be called *Schismatics* is a great reproach: yet dare they staine therewith vs, who are alwaies ready to shew by good warrant and sufficiēt testimony that we swarue not from the true, holy, Catholick and Apostolick Church. Thus they who most accuse vs, as if we disgraced them, may more iustly be charged that they disgrace vs.

And herein the Petitioner offereth great wrong vnto the *state*, in seeking to make the world beleue, that we wish the disgrace of them, for whole want of *grace* we rather sigh and mourne, in that their eies are so blinded, & their harts so hardēd against the māifest light of truth, that they will not vse any meanes to *trye the spirits* (that come in secret vnto them) *whether they be of God or not*, althoug S. Iohn expressly aduiseeth all so to doe: but rather wittingly yea and wilfully too, they suffer their blinde guides to lead the into the bottomlesse pitt of eternall perdition. This part therfore of this cōplaint may seeme rather to tend to this end, that

1. Ioh. 4. 1

OUR

Imprisonment of Recusants.

our state be the staine of crueltie may be made odious, to such as will beleeue this Petitioner, and their case seeme a great deale worse then it is; rather I say the for any iust cause that is giuen him, to vse such words.

And wheras the petition, seemeth to make these, and the other supposed vexations after mentioned, to be common to them all, (for I take the *Petitioner* to be a suiter for al *Recusants*) it is most certaine that a great number of them are so far from suffering any disgrace in respect of their Recusancy, that it is the greatest ornament they haue among their fauorites that they are accompted Recusants; as if they by that name would seeme to haue some conscience in Religion, who otherwise in all their behauiour, shew plainly enough, that they haue nether conscience, nor honestie, but haue utterly cast of all feare of god & shame of mē: and hauing obtained the report to be Recusants or Romish Catholicks, it is a cloake that couereth all faults.

The next part of this cōplaint is touching their imprisonment, wherein as in the former, his accusatiō seemeth to be more generall, then is their imprisonment. For vlesse the *Recusants* in other countries be more obediēt vnto Law then in these north parts, wherein they have no regard at all of any Summones, but shew themselves too contemptuous of all lawfull authoritie: I suppose J may be bould to saie that not the hūdreth *Recusant* indureth this vexation. Nay of sundry whole families in a manner, perchance not one can be conuented. And therfore were it greatlie to be wished, that for the better execution of godlie lawes, some more forcible and effectuall order might be taken for the bringing before authoritie, such as yet make a mock of gods truth, despise all good ordinances, and scorne all lawfull authoritie.

And if anie being found verie obstinat, in so much as nether they will conforme themselves according to the Christian lawes of this Realme in that case provided

ded, nether will, or can giue anie found
 realon of such their obstinacie; nether
 yet heare others who can instruct them
 (even such of our profession, as theselues
 can best like of) be for such contumacie
 committed to some prison: yet is there
 not anie Papist that hath iust cause to
 complaine of such imprisonment, seeing
 that our correction that we laie vpon *Re-*
cusants, is but with rods, whereas Papists
 whipp with *Scorpions*, we stocke thē not,
 we hinder them not, but that they may
 be releiued of their owne (if they haue it)
 or by their freinds, if they will bestow a
 nie thing vpon them. We permit them to
 haue light or fire, or any other thing ne-
 cessarie for them: al which things were
 denied vnto many of the godly, in the
 late bloudy persecution, as sundrey of the
Recusants may yet remember. So that
 we may truly say that the litle finger of
 the Papists towards vs, hath bin heavier
 then our loines towards them: their gen-
 tlest dealing more sharp for matters of
 Religion onlie, thē our greatest punish-
 ments

ments that we impose vpon them.

But why doe they accompt imprisonment such a vexation, who thought the most cruell death little enough for those of our profession? Let our *Petitioners* call to remembrance the mercyleffe racking of Mistresse Anne Askew by him that was then L. Chancelour, to cause her to bewray others of her profession; the barbarous burning of the hande of Tho. Tomkins, Rose Alin, and a blinde harper in Queene Mariés daies; the forcible drawing of an arrowe through the fingers of Cutbert Simpson harde tyed together so that the bloud sprong out. Let him I saie consider of these and such like vnechristian vlage of Christian men, whereby they would haue constrained them, either to haue accused others, or to denie their faith.

And though the Popish rabble, take exception (I know) to the storie wherein these things are reported, yet the author of that booke, brings so good proofes of that he writeth, that they who will denie these

these things, shall rather shew a minde they haue to darkē the light of truth, that their shame may not appeare, then any good reason that they can bring, to impair the credit thereof. These storie the being extant, and in eies of al men to read and know, and in the memories of manie men who yet living can testifie the truth thereof, may stop the mouthes of all Papists for complaining of anie great vexation for their imprisonment.

But what woulde the *Petitioner* haue vs to do in this case? The *Recusants* are contrarie to vs in Religio, they trasgresse our Lawes, and breake al godlie ordinances that are made, for the edifying & instruction of al his Maiesties subiects: they wil not heare, but stubbornlie refuse all counsel and teaching, vnlesse it bee such as their blind guides doe afford them. (I wil not here say, they are also verie dangerous to the state, for that followeth after to be discussed, when I come to the cause that this *Petitioner* yeeldeth, why they are thus vexed.) If it be the truth

22 *Their imprisonments are necessarie.)*

that we teach, (as wee are most assured it is) is it any reason we should suffer others to be lead away by deceitfull words, of insinuating and seducing false teachers, & not seeke by all meanes we can to reclaime them? It is our part, if possible we may, to bring againe to the sheepfold, those wandering sheepe. And if gentle & mild perswasions will not serue, we must *compell* ~~the~~ by more sharpe chastisement. This I knowe the most milde Papistes in the world, would think they should do to the professours of the Gospel, if authoritie were with them, as now it is with vs.

Luc. 14. 23.

We see then, that it is not for Papists (whose crueltie is, I suppose far greater, against such as are not of their profession then any other religion whatsoever doth vse) to complaine of such gentle imprisonment as is imposed vpon them for Recusancie; vnlesse they will thinke it fit, that in a wel gouerned and settled state, lawes may be broken without due punishment, or offences may be winked at, and impunitie should be esteemed to bring facy to

Recusants must be forced to heare. 23

a common wealth, that is pestred with obstinate subiects. Which to imagine, is to let loose the raines of libertie, to al disorder & disobedience, & to trouble the quiet estate of a common wealth.

S. *Augustine* was once of that minde as himselfe confesseth, that it liked him nothing, *Vllius secularis potestatis impetu schismaticos ad communionem, violentè, vehementèq; arctari*; that schismatickes should by the force of anie secular power, be violentlie, and earnestly constrained to communicate, meaning in Religion with the godly. But he in that place acknowledgeth, that it was his errour, *quia nondū expertus eram, vel quantum mali eorum auderet impunitas, vel quantum ei in melius mutandū conferre posset diligentia disciplina*: because (saith he) as yet I had not proued, ether to what audacious mischief their impunitie would draw them, or how much it would further their amendment to use the diligence of discipline & severity towards them.

The same Father therefore writing to

24 Recusants must be forced to heare.

Epist. 43. Vincentius, & reporting of the Donatists, as we haue found, the Papists to be; *Donatist animi iniqui sunt, the Donatists* (saith he, the Papists may we say) are too factious & combersome, addeth, *quos per ordinatus à Deo potestates cohiberi atq; corrigi, mihi non videtur inutile: VVho* that by such powers as are ordained of God they should be restrained and corrected, it seemeth good to me. And afterwards hee sheweth how greatly hee reioiceth at the amendement of manie of them by such sharpnes, who would not otherwise haue beene bettered. To this end also he allea-
 Luke 14. 23 geth that place of the gospel, *Cōpell such as you finde, so come in. Quia* (saith he) *ut phrenetici ligantur, sic Hæretici*; men in error of Religio are like Lunaticke or mad men, they must bee bounde and tyed, and as it were by the Physick of discipline broughte from the deadlye disease of their dying soules. And afterwarde declaring, how diuerse men spake of diuerse occasions, whereby they were hindered from comming to the Catholicke faith

(Recusants must be forced to heare. 25

faith, but being reformed, they gaue thanks to God, who in mercie reclaimed them by such chastilementes: Among others he bringeth in some saying, as most of our Recusants no doubt may saie, *Nos falsarum moribus terrebamur intrare, quos falsos esse nesciremus, nisi intraremus, nec intraremus, nisi cogeremur.* Gratias Domino, qui trepidationem nostram flagello abstulit, expertos docuit quam uana & inania de Ecclesia suamendax fama iactauerit: that is, wee by false reportes were scared from entring, which reportes wee should not know to be false, vnlasse wee entered: weither would we enter, but being constrained. Thanks be vnto the Lord, who by a scourge took away our feare, teaching vs by experience, how vaine & false rumours, being same had spread of his Church.

How manie are discouraged from our Churches, by yntiue reportes, that we are *schismaticks*, our Religion is *Heresie*, to follow vs, is to leaue the Church. We are (say they) enemies to good works, we speake against fasting and prayer, our Gospel

26 *Recusants must be forced to heare*

pel is a Gospel of libertie, and manie such like most false slanders, do they scatter abroad among their favourites: and al to make the simple and ignorant afraid, to resort to our assemblies. And when they haue once taken them in the snares of *Resuscitate*, and bound them in the chaines of promise, oath, & reconciliation, to the *Romish Church*; then must they not in any wise heare vs preach, or our *Service* read; they must not read our bookes, least their eies being opened, they shoulde see the mysterie of iniquity, that worketh in, and by Poperie. But as in S^r. *Augustines* time manie euen in the cittie of *Hippo*, where he was Bishop, were by punishment converted from being *Donatists*, & became *Catholickes*: so no doubt sundrie of our *Recusants*, if good meanes and sufficient might be obtained, to bring them before authoritie, would easily be compelled to come in, and being come into our Churches, would of themselves discover the false reportes, that they haue hard of our Religion.

hath

(Recusants must be forced to heare. 27

Not only *Augustine* is of this minde,
but sundrie other of the *Fathers* too; as
Basil, *Gregorie*, (for his excellencie called
the *Divine*) and manie more, sought for re-
straint of such as troubled the Church, by
authoritie of the sword, as may sufficient-
lie (if it were needful) bee proued out of
their owne writings. But to knit vp this
matter, of it selfe not hard, but by that
which hath bin already said, most plaine,
the Scriptures themselues afford vs suffi-
cient prooffe hereof, especially in that no-
table storie of *Ioshab* that good king of *Ju-
da*, who after the booke of the Law was
found, he read therein before all the people,
& made a covenant before the Lord, to walk
after the Lord. And he caused all that were
found in *Ierusalem* & *Beniamin* to stande to
it. Make that it is said he caused the, that
is, the people, to stande to the covenant
that he had made: and yet it is further to
his immorall praise recorded of him in
Gods Register booke, that he compelled all
that were found in *Israel*, to serue the
Lord their God: so all his daies they turned
not

2. Chro. 34

31. 32.

28 recusants must be forced to heare.)

not backe from the Lorde God of their fa-
thers.

But May good king *Iosiah* make his people
to stand to the covenant, that hee made
with God: and may not our godlie King
James doe the like? May he compell them
to serue the Lorde God, yea and that in
such sort, that all his daies (though no
doubt of themselves prone enough to I-
dolatrie) they durst not turne backe from
the God of their fathers: and shall wee so
manacle the hands of our most gracious
Soveraigne, or of his Magistrates ynder
him, that they may not vse such meanes
to force and compell, to the true service
of God, as our lawes haue appointed?
Shal the king of *Juda*, haue the testimo-
nie of Gods spirit to his eternal commen-
dation in holy writ, for this his godly se-
ueritie in Gods cause: & can it be thought
a thing worthie to be complained of, and
soo leuere, if the king of *Great Brittain*
shall follow his zeale? No, no, the same
God that the approved the zeale to Gods
glorie, that was in that Mirrour of all
Chri-

Princes must be zealous for the truth. 29

Christian Kings, good king *Iosiah*: the same God (I say) doth stil allow, especial-ly in al Princes and Magistrates, a Christian care, and seruient desire, to haue his honour advanced within their dominions, by seting forth and maintaining the true worship of God, and compelling all their subiects to yeeld therto. Nay if they doe not with care and courage performe this seruice, let them remember the time shall come, when this voice shall sound full shrill in the eare of their consciences to their great terror, *yeeld an accompt of thy Stewardship.* Luke 16. 2.

For horribly and suddainely will God Wils. 6. 5.
appeare vnto you (O you mighty monarches
if you vse not well your greatnes) For a
hard indgmet shal they haue that bear rule.
For he that is most low is worthy mercy: but
the mighty shall be mightely tormented; For 6.
he that is Lord ouer al wil spare no person, 7.
nether shal he feare any greatnes: for he
hath made the small and great, and careth
for allalik. But for the mighty abideth the 8.
soer triall. And as God hateth in great
ones

30 *Princes must be zelous for the truth*

ones, a neglect of duty: so especiallie to be cold and carelesse in the thinges that properly concerne his Glorie, he wil not suffer unpunished. For this cause, in the stories of the Kings ouer Gods people, as there is nothing so much commended in them as their zeale in Gods cause; so are not any their vices in a māner set downe, (though they were no doubt subiect to many, as by the Prophets it may be gathered) but their Idolatries, or carelesse-nes in the seruice of God: so that it is a cōmon staine euen to the good Kings, *the high places, hill-altars, or grones were not put downe.* Which glasse if Princes would often looke into, they might therein see, not only that by their office they may, but also that of dutie they ought, as *Elias saith he was, to be very zelous for the Lord God of Hostes:* & that the maintaine- ing of the truth, and abolishing of super- stition is a principall charge belonging vnto them. This appeareth plainelie e- nough, in that it is required of kings, that they be much exercised in Gods booke,

1. Kings 19.
10.

He shal read therein all the daies of his life, Deut. 17. 19
that he may learne to feare the Lord his
God, and to keep all the words of this lawe,
and these ordinances (not to knowe them
onlie) for to doe them.

Now the last of the vexations (for so
he tearmeth their milde and meeke cor-
rections) which hee speaketh of, of this
ranke, is their losses. And in deed, *Recu-*
sants haue great and grievous losses, (I
confesse) and such, as if they could consi-
der of them aright, would make the haire
of their heads to stand on end, and their
verie hearts to melt and bleed for sorrow.
Oh that they were wise, the would they un-
derstand this, they would consider their lat-
ter end. O if they had knowne at the least
in this their day, those things which belong
unto their peace: but nowe are they hid from
their eyes. They complaine of their vexa-
tions, but they are most of all vexed with
their own inventions; and their fruitlesse
& wicked imaginations, are chiefe cause
of their endlesse sorrow.

Deut. 32. 19
Luke 19. 42

Prov. 1. 31.
Ier. 17. 10.
Esa. 50. 11.

They haue losses; it is most true. They
haue

Mat. 6. 24

lost the reputation of dutifull subiects.
 And how can it be otherwise, since they
 haue vowed themselves to the obedience
 of him, who is an enemy to al *Soueraigne-
 tie* besides his owne. *As noe man can serue
 two masters* (for so our Saviour Christ
 telleth vs) *For either he shall hate the one
 and loue the other, or else shall he leane to
 the one and despise the other.* so noe man
 certainly, can promise & performe sub-
 iection to two such Monarchies, as are of
 that nature, that the one of them over-
 throweth the state of the other. They
 who are subiect to the *Romish Bishop*,
 whose greatest care is to maintain super-
 stition and his owne pride, that he may
 be exalted aboue the greatest Potentats
 vpon the earth: can neuer truely serue him
 (whatsoever in words they do pretend)
 who opposeth himselfe against all such
 will-worships, and will not subiect his
 Soueraigne power, to the ambitious wil
 of that *Romish Priest*.

Yea they haue lost the hart of dutifull
 Subiects; For the *Romish Theef* who rob
 beeth

both God of his honour, Princes of their obedience, and subjects of their saluatiō, hath by his enchantments stolē away the hearts of *Recusants* frō their natural Princes, and dread Sovereignes. So that they rest vpon his wil, and do but waite for his commandement, if it be, to oppose themselves against their friends, their Sovereigne, yea and their Native Countrey too. For *Recusants* are not to bee reckoned in that ranke, neither are they accōpted of among the Papists themselves, vntil they haue promised obedience vnto him, who vnder colour of being Heade of the Church (for that vniust title hee challengeth) robbeth the greatest members of the Church, of their due honour and allegiance.

They leese also the benefit of the word, which in our Churches soundeth in such a tongue & language, as the ignorantest may vnderstand, so that they thereby may be edified and instructed, their soules fed and nourished to eternall life: yea that they may haue that sword of the Spirit in

readines, the better to be inabled, to withstand the dangerous assaults of Satan. And by this losse of the word of God, they are also deprived of the knowledge of the truth, and of the true service of God; they make shipwracke of faith; they want the true light of conscience, the sweete comfort of Gods most comfortable promises. These (I say) and manie such like heauenlie graces they leese, and in recompence of these so great losses, they gaine from Rome (if it may be called gaine, which they buy with so deere a price as those things cost them, and with so evident perill to their soules,) they gaine (I say) *Pardons, Agnus-Dei, blessed graines, consecrated crosses*, with other such trash & trumperie, things of no worth; though esteemed by them most deere & precious, if anie their seducers bring them newes from Rome, telling them the *holy Father*, himselfe did consecrate the same, & heaved his holie hands over them.

But these are not the losses that grieue our Recusants or wherof the Petitioner

com-

Not many Recusants feele losses. 33

complaineth. we daily receive losses (say they) to our great impoverishing, yea to the undoing of a great many of vs. First for the common sort who are the greatest number, for ought I knowe, few of them are any way touched to their losse. Some few, and thole very few indeed, are sometime conuented, perchance also imprisoned for their great stubbornnes, & offensive example that they giue of disobedience. But this withall I dare affirme, that many of them gaine by their *Recusacie*, so farr are they from leessing thereby. For hauing no good meane to liue, there are that sort themselves with these disobedient persones obtaining thereby better maintenance, then otherwise their owne state would afford them.

I could also name if I would one, who (as I haue credibly hard) being imprisoned in *Torke Castle*, liued so by this losse, that he gained wherby to purchase lād worth one hundred pound by the yeare. It is a common thing and vfed of very many of good reckoning, vnder colour of their

trouble for their *Recusancy*, to lesse their charge, and liue far vnder that state, than their ancestors haue heretofore liued & they might liue in: laueing much therby, for ought the world can indge, whether to some good purpose or not, the Lord best knoweth. Ye that is also many times a colourable pretence, for racking of rents, and dealing hardly, ether with Tenants or with any other, with whom they haue to deale.

So that if some of the greater sort doe pay to his *Maiesties* coffers somewhat, yet cā many of them find means enough to make that paiment verie litle in comparison of that should be paid, and more the that litle, they cā raise by such means as I haue mentioned, to keep them from *losse*. Our *Petitioner* therefore cannot perswaid vs, that generally their *losse* is such as that they need so to complaine of *impoverishing*, much lesse of *utter undoing*.

But grant their *losses* to be greater the they are. I am sure they are no heavier then the law it selfe doth impose; no not

so sharp by farr. And if any man wil thinke
our lawes to be too severe, he must con-
sider, that nether we only, nether first of
all, haue made Pecuniarie punishments
to restraine such as are of contrarie Reli-
gion. St. *Augustine* liketh wel of a lawe *Epist. 50.*
made by *Theodosius* that godly Empe-
rour, generally against all *Hereticks*, that
their *Bishops* or *Clerks* whosoever they
were found should be fined in ten pounds,
& wisheth it might be more particular-
lie made against the *Donatists*, because
they denied themselves to be *Hereticks*.

And because of some outrages after
committed by the *Donatists*, a more sharp ^{ibid.}
law was decreed, that they who were of
that sect, should be punished by the purse.
But their *Bishops* or *Ministers* should be ban-
nished: ut ita a immunitate herefis *Donat-*
istarum; (cui crudelius parci videbatur
quam ipsa sauebat) non tantum violentia
esse, sed omnino esse non sineretur impune:
that is, That the Heresie of the *Donatists*
being of so great crueltye that the sparing
therof might well seeme to be greater cru-

38 Punishment by purse needfull.

ely, should not only not be suffered to be so
fierce, but not to be at al unpunished. where
by sufficiently it appeareth that Christian
Princes, giue no iust cause to *Recusants*
of complaint, if by the purse, or other
moderate and resonable punishments,
they doe not onely restraîne the overbold-
nes of such as dare infringe their godlie
lawes, but also force the to come to their
Churches,

Hitherto we haue seene that the losses
of *Recusants* are not so greate as they
would haue them esteemed; and though
they were such; it is plaine they were iu-
stifiable, before anie of indifferent iudge-
ment. But what are the losses that *Recu-
sants* can speake of, in respect of the losse,
not of some goods onlie, but of libertie
also, and of life too? In the Persecutiō that
was in the daies of *Queene Mary*, against
the Professours of the *Gospel*, the fathers
and mothers lost their children; the chil-
dren their parents, the husbands lost their
wiues, and wiues their husbands, & de-
arest friends were taken the one, from the

Recusants losses small in comparison. 39.

other. These were *losses* indeede, and such as were verie grievous & gaue iust cause of complaint. But to have some restraint of libertie, or a smal Pecuniarie punishment, is no heavy burde for a mā to beare for conscience sake.

In the late daies of persecutiō, which even now I spake of, a great number of godlie Martyrs woulde have accompted such *disgraces* as are here complained of, great glorie, such *imprisonment*, great libertie and freedome, yea such *losses*, an exceeding great gaine; if in a meane state of life, though in prison, they might have beene free to serue their God. It cannot cannot therefore but seeme a thing to me very strange, & to all other sort of indifferent iudgment, that they, who when they had the Law and the sword in their owne handes, omitted almost no kinde of crueltie, against such as vpon good grounds and such as their aduersaries themselves could not tel how to disproue, dissented from them in Religion, should now vpon so light occasion, make so great cōplaint,

40 By whom Recusants come to losses.

as if some great cruelty were shewed vpon them. And whereas then these imprisonmentes and losses, were laid vpon al that they could heare of, that loued the Gospel, with sharpe inquirie and cruel constraining of manie, to accuse others: yet now we know, and daily see before our eyes, sundrie whom we know to be *Recusants*, and yet doe not see that extremitie against them that wee might but rather looke for their conuersion, being nothing so forward to take them, as they were to binne.

But by whom haue our *Recusants* such losses as are to the impoverishing, yea the utter vndermining of many of them? The kings coffers get not much, as hath bin shewed and that which goeth that waie, is taken of such as are wel able to pay. If the their losses be so great, let them consider well with themselves by whom their losses cometh. The *Deputies*, the *Great Masters* of al our *Recusants*, how proud they are in their followers, apparell, and diet, & in things that belong vnto them, *William VVass* that

By whom Recusants come to losses. 41

that traitorous Priest, and other Popish
Priests can tell vs, in a Memoriall of Ac-
culations (thought to be devised by one
Fisher) in the 4th Paragraph of it, thus saith
Noe Jesuit goeth to visit any in England,
or travelleth from one place to another, but
he is richly appareled, and attended on with
a great traine of servants, as if he were a
Baron or a Earle. And the Reply of Parsons
Libell telleth vs of Fr. Garnett, whose ex-
penses could not be lesse the 500. pounds
by the yeare, And of Master John Gerard
the worth of whose apparel he shameth
to report, whose Geldings also were of
great price and many. And one Oldborne
whom he calleth but a *pety Jesuite*, he
knoweth his apparell to be soldome lesse
worth then 30. or 40. pound and he had 8
good Geldings at one time. I would that
our *Petitioners* should consider, from whence
maintenance must be had for these in-
gular Regular spendthrifts, and prodigall
lavishers of other mens goods: is it not
from Recusants? If it be, let the not charg
the state with their losses, but their owne

Reply to Pa.
Parsons Li-
bell fol. 14.

yea a Jesuite
wilde and
hagers of 30^l
price. Letters
of A. C. p. 65

Trai-

42 *By whom Recusants come to losses..)*

Traiterous harts who vpon their charge maintaine such vnprofitable burdens of of the Common-wealth, such dangerous Canker wormes to the state.

Yea and further the same reply telleth vs that in the Colledge of Iesuits at S^t. O. demands (not withstanding all their Pensions from the King and others) there be few English youthes there, whose parents doe not largely pay for their educations; nether can any poore youth be admitted thither (for all their pensions) but he must either haue annual stipend of 20. markes plus minus by the yeare, or 40. 50. or 60. pounds portio in grosse summe. Such continual portions to be bestowed vpon Recusants Children set to their Seminaries, are indeed the impoverishing of them, nay the cause of a great want in the vvhole Realme, from which so many summes are transported. In the meane season, haue the Priests who tel vs these tales nothing? They haue bellies to fill, and backes to cloath, and that is done not of the worst. Manie a wife sobbing and vndoing their owne Husbands

By whom Recusants come to losses. 43

band, to cherish (such is their hot deuotion) these their *Corner-friends*; who when they are seene abroad, are taken & reputed for *Courtiers* and *Gallants*, *VVatson* & others of them cōplaine that the *Iesuits* are nothing liberall to them. Of whom then haue they their finding? Of whom, but of *Recusants*? These are great meanes to impoverish men of good abilitie, to maintaine such a number of *Caterpillers* or *Grashoppers* worse then those of *Aegypt*. Besides these things *VVilliam VVatson* in the *Quodlibets*, & the *Reply* to the foresaid libell especially telleth vs, that they haue manie moe waies to get from *Recusants*: there are *Legacies in Pious* *suu*, *yeerely almes*, *extraordinarie gifts*, *restitutions de bonis incertis*, *dispensations in diuers cases*, *alienations*, *adwowsans*, &c. and that the *Legacies in Pious* *suu* haue within few years come to 2000. or 3000. pound. And declareth also how *John Gerard* a *Iesuit* got of one *Gent* at one time 200. pound, at another time 700. and the bestowing of an 100. pound by yeere: of

ano-

Reply fol.
241

44 By whom Recusants come to losse.

another 160. pound, of another 500. pound
& of a Gent. & his Mother 1000. marks.
Is not this good getting for one man? I
neede not here report what is testified in
the *Quodlibets* concerning many notable
pillings of men and women by the *Iesuits*
and especiallie by that cheating Letcher
Gerrard, who besides his ordinarie cou-
ning of women, (with which sex hee was
most intimat,) drew 3500^{li}. at one clap
from one man. But verie probably wee
maie thinke, that if not all, yet much of
that that our *English men* haue abroade,
comnieth frō our *Recusants*; & no doubt,
such as are at home are nourished by the.
Is it any marvel if the very vaines of their
riches bee drawne, who haue so manie
Horseleaches to sucke the same? Adde vnto
these their *Holy exercises*, whereof the
Priests make report, & you shal finde the
Iesuits the most cunning *cony catchers*. I
thinke in the world to abuse folke and co-
fin them of their wealth. So that our *Recusants* we see, maie in-
deede by *Iesuits* and *Priests* marvelously

Quodlib. 3.
art. 5.
Quodlib. 3.
art. 10.

101 y 102

Quodlib. 3.
art. 10.

From H.

Drury 3500

A. House

1000^l. E.

Wolpool.

1000^l.

Hudlestone.

1000^l. &c.

Anas of T.

B. 13. avif.

(By whom Recusants come to losses. 45

be impoverish'd, though slowe enough they be, to heare anie burdens of the Cōmon-wealth. For when such things are demanded of them, then wil they alleage their payments they make to the Prince, when he shall perchance not get the sixt part of that which is their due. But as if nothing were gotten from them, but that which by godlie Lawes is iustlie claimed from some few of them, for their obstinate recusancie, they crie out of their losses and impoverishing, yea of their undoing, as if what the Prince hath, or the Law requireth of them, went to a wrong purl: but what Traiterous seducers get from them, be it much more, is al wel bestowed.

Wee see then that the penalties that Law imposable are not so grieuous as the *Petitioner* woulde it should bee thought: they are not imposed vpon manie, and that they should bee more imposed then they are it is necessarie; and hath example from former ages, with the godly ap-

pro-

46 *By whom recusants come to losse.*

probation of *S^r. Augustine*. And to bee short it is most evident, that the fauour that they beare to the Enemies of God and the State, is greater cause of their impouerishing, yea and of the vndoing of a great number of them, then is anie execution of Law against them, onlie in respect of their *Recusancie*. For if their contempt of Law, which is to great in them, by penalties be, if not reformed, yet chastised; their obstinacie therein, nor their *Recusancie*, is fined.

To the which our afflictions there is at this time added by your LL. the heauie censure of Excommunication.

This is the *second* part of the *Petitioners* complaint, that *Recusants* be excommunicated. And is this *Censure* so heauie vnto *Recusants*. They willinglie & obstinacie refuse our Assemblies, flie from our Churches, dildaine our praiers, contemne our administration of *Sacraments*; to be short they will be none of vs, and yet are grieued that they are not accompted among vs. Nay when they heare of their

Ex-

Excommunication, there are of them that can saie, it is their desire so to be; they are euen as they would be. And yet to aggravat the vexations that *Recusants* suffer, this is added as a thing that much troubleth them, that they are *Excommunicated*, this is now a *heavy censure*. What, is it more grievous that our *Bishops* pronounce them to be none of our Church, then that themselves abandon themselves from the same? May they dispise all power, abuse all authoritie, breake al good order, and seperate themselves from God and godlie Exercises of our Christiā profession, and our *Bishops* & wee looke on in the meane time, and vse no discipline to reforge disordered persons?

I am glad that *Excommunicatio* is now iudged to be a *heavy censure*, euen that *excommunication* that is done orderlie & as it ought to be; the parties vpon whom it is to be inflicted, being iudicially called, and that vnto such places, as they maie come without danger. For hereby appeareth what iust occasion of cōplaint those

48 *Of Recusants Excommunication.*

*Even as at
this time
they deale
with the
state of Ve-
nice.*

Romish Censures have given to vs, who
haue ere now Interdicted this *Realme*,
Excommunicated our *Princes*, not being
their lawfull iudges, not calling them iu-
dicially to place conuenient, not hearing
no not caring to heare what they could
say in their defence. It seemeth they are
of that mind that whatsoever those sur-
lie *Censures of Rome* doe against vs, must
go for good, and whatsoever wee doe a-
gainst them, must be holden too severe
and heavy. A *Heavie Censure* (I warrant
you) to put the out of the Church, whom
yve can by no meanes faire or fowle bring
to the Church, much like as if truantlie
and stubburne Schollers should say they
find themselves greiued, because their
Master chargeth them to come no more
to Schole, or if a loitering lubber should
finde fault, that he is not set to worke.

But if this law were so executed as it
might be, it would indeed be much the
beauier and giue them inster cause ether
of complaint, or of amendment. For (as I
take it) they who stand *excommunicate*,
are

are deprived of all benefit of Subjects, or of defence by Law, against such wrongs as are offered vnto them. But we are not of the Popish spirite, to seeke by all mischief & malice, to wreake them, as they would vs. No, some of vs are rather content to suffer their manie wrongs, then to offer them such hard measure. Neither doe I remember, that I haue euer hard that aduanrage taken against anie of the, sauing that in *Northumberland* (as is reported) one *Recusant* thought to plead that against another of that Sect: But he against whom it should be pleaded, vnderstanding of his purpose, came to the Church, and so auoided his intent. But to end this point, we know & confesse that the *Censure of Excommunication* is indeed *heavy* and grieuous vnto the godlie, and such as are of the Church: but because *Recusants* are out of our Churches, and will not be of our Assemblies, this complaint therefore is of it selfe nothing, but added onlie as a *cipher* to make the number of *vexations* seeme greater.

The third vexatiō that this Petitioner cōplaineth of, is vttered in these wordes: and withall we doe finde our selues dayly (so the inexplorable griefe of our hearts) deeper to incurre the aversion and indignatiō of his Maiestie, more heauie and grievous vnto vs, then all our temporall losses & afflictions. In deed if this be considered as it ought to be, it is iust cause of griefe. For the wisest that euer was, hath set it down in writing, that, The kings wrath is as the roaring of a Lyon: as on the other side, his fauour is like the dew vpon the grasse. And againe, The feare of the king, is like the roaring of a Lyon, he that provoketh him to anger, sinneth against his owne soule. And yet againe in another place, The wrath of a king is as messēgers of death, but a wise man will pacifie it. In the later of which places we see, what aduice king Salomon giueth vnto them, who feelee the displeasure of their Soueraigne, heauie and grievous: namelie, that they if they be wise, shoulde frame themselves to pacifie the same.

His

His *aversion* (you saie) and *indignation* is *grievous*. Indeed *Recusants* have iust cause to feare it. For if his *Majesty* should deale according to rigour of Law, as *Recusants* diuerse times prouoke him to do, not onlie by their stubbornes, but also by their strange and lawle, yea and barbarous attempts: their case would bee yet much harder then hitherto it hath been, and their punishments more sharpe.

But you are *grieved* you saie, how shal your *griefe* be remedied? Must the *king* yeeld vnto your vnlawfull & vnchristian desire, to grant *Toleratio*? Is it not rather fit that you should cōdescend to his *Majesties* most godlie and Christian laws, & agree with him in his most holie *Profession*? His Religion is such, as is directlie opposite to Popish superstitions and *Idolatry*, neither maie he, vnlesse he wil incur gods displeasure, permit or suffer any Popish abominatiōs within his dominions, as perchance maie hereafter bee sufficiently proued, when I come to the thirde general point of this *Petitiō*. Seeing ther-

fore he cānot condescend to you, vnlesse he wil goe against the light of his Conscience, and neglect the necessarie dutie of a *Christian king*: if you will looke for ease of your *griefe*, it is reason you conforme your selues to his godlie lawes.

And that the rather, because *Recusants* verie iustly giue cause of his *Maiesties auersion & indignation*, in that they hold a contrarie Religion, his being so infallible grounded vpon Gods vndoubted *written Word*; they thinke themselves bound to obey the Popes will, though against the *King* and this *State*, vowing their seruice vnto that proud & presumptuous *Man of sinne*, that abuseth all Authority & Maiesie whatsoeuer. He maketh *Emperours & kings* hold his stirrup, lead his horse, naie to be his foot stooles, to powre the water when hee washeth, to serue him at his table, to kisse his feet, and in *Concels* to sit no higher then his feet; yea, he maketh them sweare *Canonical obedience* to him. He taketh vpon him to depose them at his pleasure, to giue their

right

*21. fac.
Cervicem.*

*Pomifical
de inaug.
Reg.*

right & inheritance to whom it pleaseth him, to discharge subiects of oath & obedience. Hath *his Maiestie*, or anie other Prince that hath anie wile care of his estate, anie cause to like or loue such subiects?

Your answer I knowe is ready, that you wilbe subiect to the Pope for Religion onlie. But who shall be iudge therein, the Pope or you? If he saith that it belongeth to the cause of Religion; to depose an *Hereticke*, (as he tearmeth all that loue the Gospel) you dare not say, it is not so. In such case his Maiestie hath noe cause to hope wel of so doubtful subiects. Therefore if you would haue his cheerfull countenance, ioine not with him who is an Enemy to our gracious Soueraigne, and al others that maintaine the truth. Nether can your words perswade vs, that your obedience to the *Bishop of Rome* shall extend no further then your promise, so long as you retaine and maintaine among you *Iesuits and Priests* such firebrands of mischief, & trumpets of Rebellion; of whose

54 *His Maies. hath iust cause of indignatio.*

milcheuous purposes and practises against this their Native countie, as the *Priests in their many bookes extant* are good witnessses against the *Iesuits*; so the late conspiracie of *VVatson*, and many other milcheuous intents and meanings by them before plotted and intended, do plainlie declare, how dangerous your *Priests* are too. Is it not then for the safety of his *Maiesstie* to haue indignation against those Hoasts, that intertaine such guests?

Moreover his *Maiesstie* hath yet greater cause of indignation, when he calleth to remembrance, how wholly the *Scriptures* charge subiects, to honour & obey their Kings and Princes. Let every soule be subiect to the higher powers. For there is no power but of God, & the powers that be, are ordained of God. &c. And the same *Apostle* writing vnto *Titus*, put them (of *Creta*, saith he) in remembrance, that they be subiect vnto principalities and powers, and that they be obedient. S. Peter likewise, submit your selues to al manner ordinance

Rom. 13. i.

Tit. 2. i.

of

His Maie/ hath iust cause of indignatiō 55

of man, for the Lords sake, whether it be ^{1. Pet. 2. 13.}

unto the King, as unto the superiour, or 14.

unto gouernours, as unto them that are 17.

sent of him. Feare God, Honour the King.

These I saie, and many such like places,

proueth that we owe this duty to him.

But for the Pope there is not one, I say

not one testimonie in all the Scriptures,

to proue that *vninersall* power that he

challengeth; *vninersall* tearme it, be-

cause he extendeth his iurisdiction, by

force and subtiltie, not onlie ouer al Per-

sons and causes *Ecclesiasticall*, in al places

whatsoeuer, but also medleth so far with

Princes too, that they who are vnder his

slauish obediēce, may not but by his leaue

presume to enter vpon their lawful right

and inheritance. Yet this man, whose Au-

thoritie is so lawlesse, and so destitute of

all good ground, beareth so great a swaie

in the harts of *Recusants*, that if he com-

mand, they easily forget all duty and ale-

geance, that the law of God and man re-

quireth of them.

Giue therefore to Caesar the things that

are

56 *Recusants may easily remedy this greife.*

are Casars, and giue vnto God those things which are gods. Rob not Potentates and Princes of their authoritie, deny thē not their due obedience, acknowledge not any aboue them, or equal to them, in the affaiers of their owne dominis. By such meanes you shal more perswade his *Majestie*, and assure him of your louing and loiall affections, then by al the faire shew of words wherwith you gloze.

Nether is there any caule you should feare, to cast of your yoke of bondage & seruitude to that *Romish Priest*, who (as I said) hath not any warrāt of gods word, to take vpon him as *Head of the vniuersall Church*. The first that gott that title was *Boniface the 3.* who was at the least 600. yeares after *Christ*; and he that gaue that superiority, was that wicked *Phocas*, who murdered his *Master* to obtaine the *Empire*. He it was that granted, *Vt Episcopus Romanus, vocaretur, & haberetur caput omnium Ecclesiarum*, that the *Bishop of Rome* should be counted and called head of all Churches, as *Platina* and other sto-

Plat in Bo-
lib. 3.

ries

Recusants may easily remedy this greife. 57

ries report. The Headship over the Church
being thus obtained, by the meanes of
that wicked Emperour; Boniface the 8. af-
terwards, he who was called *papa famosus*, *Benedictus*
The famous Pope, not for any good- *August. in*
nes I warrant you, and *Magnificus tyrā-* *Alberto.*
nus sacerdotū, *The stately Tirāt of Priests*,
(for indeed he vsed them very cruelly, so
did he Princes too) he who appearing
on day like a Pope, the next day attired as
Emperour, with the Imperiall diadē on his
head, & a sword by his silly side, cried, *Ego*
sū Caesar, *I am Emperour* (for he thought
the matter being so vnlikelie, noe man
would haue beleueed that he was Empe-
rour, vnlesse he spak so) others (as Friar Ri-
sch) report his words thus, *Ego solus Ca-* *Risch in Al-*
sar, *I am only Emperour*; he I say caused it *bertin.*
to be holden a thing *de necessitate salutis*
necessarie to saluatiō to beleue the Church
of Rome to be the head of all Churches.
Which also more then 130. yeares after
was decreed in the Councell of Florence.
Wherby it appeareth, that it is very late
lyset downe to be a matter of faith & that

38 *Recusants cause of this their greife.*

it may ovedēly therby be gathered, that the *Popes supremacie* is not by Gods law, but by mans deuile establisshed, & therefore that it may by man also be reiected.

It therefore *Recusants* vvill stil be slaues to that *Romish Priest*, who vsurpeth Authority vvithout anie warrant, & vvhole *headship* over the Church, vvvas not needful to be belceued vntil within these 160 yeares or there about; then may vve iustlie charge them, to be the causers of their owne *griefs*, & the workers of their owne vvoe, in that they are obedient to a *forraigne power*, vpō so smale or rather no ground, if he command thē, against that dutie that the lawe of *Nature*, the law of *Nations*, and the Law of God requirereth of al *Subiects*. The Petitioner therefore in vaine maketh their case herein so lamentable, and their greife so great, as if nothing were greater cosseue or discomfort to them, then the vvant of his *Majesties* fauour, if to obtaine it, they vvill not yeeld to that, which so easilie, so lawfully, so honestlie may bedone: yea which
of

Recusants cause of this their greife. 59

of necessitie and in cōscience they ought to doe: I meane if abandoning al *forraine Power* whatsoever, that wil not wholly imploy and vowe their seruice to their & our *Dread Soueraigne*. For whatsoeuer they pretend to be, or how much soeuer they say they wil doe in his cause, if like the *Gadits*, they had faces like lions, and were like the *Roes* in the mountaines in swiftnes, if one of the least of the could resist a hundred, and the greatest a thousand yet is it not for his Maiestie to trust any but such as are like to them of *Zabulon* mentioned in that chapter, that had not a double hart. One hart for the King; another for the Pope, I like not.

Thus haue we seene, how they (in cōparison of the persecutions which they haue laid vpon others) complaine of ease and make as if their burdens were not to be borne, though vpon others they did lay heavier by many degrees. Now let vs consider to what cause they impute all these vexations. And all these calamities to haue only their being, in regard only of our

Chro. 12. 8.

14.

33.

60 *Papists haue persecuted for Religio only.*

our Recusancie (saith this Petitioner) and constant perseuering in the Religion wee haue receined fro our fore fathers, as they from theirs.

He seemeth to touch two causes of these their supposed vexations; The one is their *Recusancy*, the other their *Constancy*. Their *Recusancy* is a refusing to be partakers with vs in the word, *Sacraments*, and *Praiers*, and such excercises of our Religion: the other is a Resolute perseuerance in their Poperie.

It ought not seeme strange vnto *Papists*, if for *Recusancy* onlie, they indure the griefes before mentioned, since they for matter of *Religion* onlie, haue tyrannized in most grieuous manner, and tormented euen vnto death, farre better thenie of them that I heare of. Was it not a common snare to take al true Professours of the Gospell in those bloodie daies of *Queen Mary*, what say you to the sacramēt of the altar? And if therein they would not beleue as they did, and say as they said (though their absurditie in that point

was

Papists haue persecuted for Religio only. 61

was exceeding grosse) vvas it not then thought cause sufficient to bring them to the fire and stake. The stories are for this point so manie, that I need not particularlie to alleadge anie: they are so testified most of them in their *Bishops owne Registers*, and by so good prooffe, as that iustlie they cannot be doubted of.

Yea hath it not bin cause sufficient in the times of Poperie, greiuousslie to persecute such as onlie had, or hard read vnto them, some peice of *Scripture* in the English tongue? Lett the *Register booke of Longland Bishop of Lincolne*, testifie hearin against such as will not belecue the truth: For their shal they finde that *An. 1521.* manie had that objected against them, as sufficient cause of shameful penance or cruel death. Nether was anie matter of *State*, but of *Religion* only laid to the Charge of *Richard Baileild* sometime *Monke of Bury*, but after a *Martyr* for the truth of the *Gospel*, most cruelie dealt withal in the *Lollards tower*, being hanged by the necke, middle, & legs,
his

62 *Papists persecute for Religion only.*

*Art. & Mem
ex Regist.
Longlandi.*

his hands also manicles, against whom among other articles this was one, *That in the yeare of our Lord, 1528. He was detected and accused, to Curb. then Bish. of London, for affirming & holding certaine articles contrarie to the holy Church, and speciallie that all land and praise should be giuent to God alone, and not to Saintes or creatures.*

No doubte if *S. Paul* had been brought before Bishop *Longland* and his fellowes, he should haue had the rewarde of an *hereticke*, for saying vnto the king *everlasting, immortall, invisible, vnto God only wise, be honour and glory for ever & euer.*

1. Tim. I. 17.

*1. Ti. 15. 16.
.6*

Heb. 13. 15.

*Revel. 4. 9.
Re. 5. 11. 12*

The like hee hath also in another place; but especiallie for teaching such doctrine, or rather such *heresie* (in the *Romish* language.) *Let vs therefore by him (Christ) offer the sacrifice of praise alwaies to God. If praise must alwaies be offered to God, what time shall wee haue to offer that sacrifice to Saintes? And yet the Apostle is not alone in this heresie, but the 4. Beastes in the Revelation also, yea and the thousand*

land thousands of Angels (because *Papists* like so wel of multitude) giue honour and praise, and power, to him that sitteth upon the throne & to the Lambe. And the 24. elders yeeld this reason why they also did the like, *Thou art worthy, O Lord, to receiue, glorie, honour and power, For thou hast created all things.* Now because wee cannot truelie saie so of *Saints* and *Creatures*, it seemeth they by that reason will conclude, that *Saints* and *Creatures* must not haue that sacred honour & praile ascribed vnto them. So that their song of thankgiuing, is quite contrarie to the doctrine of the *Church of Rome*; & verie consonant to that which *Papistes* call *heresie*. Now if the Professours of the truth, haue beene bloodily perlecuted by *Papists* for hearing onlie, or reading the *Worde of Truth*, for their instruction: why should *Recusants* thinke their Punishment for obstinate *Recusancie* so hard a matter?

But *Recusants* besides that they are Enemies to our profession and faith; are also dangerous subiects, more waies then one,

64 *Recusants are dangerous subiects.*

one, as before I said. *First* in that they in-
 certaine, yea and thinke it needfull vnder
 colour of perfourming the exercises of
 their *Religion*, that they shoulde haue a-
 mong them such, as when occasion ser-
 ueth, must put them in minde of their o-
 bedience to that *Prophane VVretch*, who
 they tearme most *Holie Father*, and ther-
 by withdraw them from the kings obedi-
 ence. *Then* also in that they take him to
 be the *head* of their *Church*, and so haue
 their harts bent on him, howloeuver their
 bodie and goods, are for a time liable to
 the Princes will. And yet also they can
 finde meanes to make a stare of all they
 possesse, to defraude his Maiestie of his
 right: & can finde such as would be loath
 to be accompted bad subiects, who can
 be content to be vsed as cloakes & skon-
 ces, in these their treacherous shifts.

Recusancie onlie then, how little so e-
 ver the *Petitioner* maketh reckoning
 thereof, is cause sufficient to make them
 indure *disgraces, losses, & imprisonments,*
with such other penalties as law impleth
 though

though as before I haue said, verie few in
compariton of the number of *Recusants*,
are so dealte with all I say the abstaining
from our Churches (I meane in the time
of *diuine Service*) vvhich is properly to
be accompted *recusancy*, importeth a fur
rher matter, as namelie because they wil
not be of our Church, that therfore they
are of s^os other. And if of anie, the of the
Romish, which hath for many hundred of
yeares bin a Schole & nursery, of treas^os
and treacheries of poisonings, & murde
rings, of disobedience and Rebelli^os, and
al such dangerous attempts against Prin
ces and Commonwealths.

The case then standing thus, that ma
nie of his *Maiesties* subiects are stolen a
way by the inchaunting and sugred spee
ches, of the *Romish Syrenes*, I would sup
pose it vvere vvhise *Politic*, but I am sure it
were good *Christianity*, to cause the Peo
ple to *swear* not to *Supremacie* of our
Gracious Sovereigne onlie, (a thing in
these daies verie needful) but to the main
tenance of *Religio* too. A thing not strang

66 A remedy against dangerous Recusants.

2 Chron.
15.12.

or voide of example of former times For
Asa & the people with him, made a cove-
nant to seeke the Lord God of their fa-
thers, with al their hart, and with al their
soules, and that who soeuer wil not seeke
the Lord God of Israel shalbe slaine, whe-
ther be were smal or great, man or woman

13. And they sware vnto the Lord with a
loud voice, and with shouting, and with
trumpets, and with cornets. We see here
an oath sollemnlie taken for the Seruice
of God, wherby the People thought the-
selues more straitlie bound to performe
the same. And whē Esdras would reforme
the transgressiō of them that had married
strange wiues (as our Recusants are
wedded to the Italian head) he caused the
chiefe preists, and Levites, and all Israel, to
14. swear that they would doe according to
this word, (of putting away their strang
wiues) so they swore.

1. Ezra. 10.5

The gene.
ralband.

Yea it seemeth the selfesame as he was
put in practise in his Maiesties Realme of
Scotland, Ann°. (as I take it) 1588. by a
generall band, wherin, in the presence of
al.

A remedy against dangerous Recusants. 67

Almighty god, and with his Maiesties authorizing and allowance, the Nobles and other that subscribed to the same, faithfully promised and solemnly swore, like as (say they) hereby we faithfully and solēly sweare and promise to take ane true, casauld and plaine part with his Maiestie among our selues, for averting of the appearand danger, threatened to the said Religion &c. So that we may vnderstand hereby, that examples of the godlie practise of Zealous Kings, both old and new, may teach vs this godlie and Christian policie, to prouide as wel as we can, for the continuāce of Gods truth among vs: vvhich if we would indettour as did Ezechiah, no doubt god shal bless our attēpts as he did his. In all the workes that hee began for the seruice of the house of God, both in the Law & in the comandemētts to seeke his God; he did it with al his hart, & prospered. For as God loueth a cheersfull giner, so he best accepteth obediēce, that is done with cheersfulnes & courage; not this faint seruice, or such as is done with



^{1. Chro. 31}
^{21.}

^{1. Cor. 7.}

68 *A remedy against dangerous Recusants.*

vnwillingnes and grudging.

In the former examples of *Aſa* and *Ezra*, we ſee alſo, that there was a *Covenant* made for the Service of God, beſids the *oath* that they tooke. Agreeable vvhervnto was (in my iudgment) not onlie that *General band* before mentiōed wherein very many in *Scotland* bound the ſelues to defend the *Religion* proteſſed then, and now alſo within that Countrey: but alſo that *Subscription* to a *confession of the faith*, whervnto the *Kings Maieſtie* & al his *Houſhold* did ſubſcribe; which *ſubſcription* alſo, is vpo ſufficient penal-tie commanded vnto al *Ministers*, that they ſhould require the ſame of their *Parochians*, and with al! diligence and ſpeed to certifie the Refuſers of ſuch *ſubſcription*; as may appeare by the *Confession of faith*, and his Maieſties charge concerning it, *An. 1580.* Which courſes if they were taken vvhithin his Maieſties dominions, with ſome execution of puniſhmēt againſt the obſtinate; J nothing doubt, but a great number would leaue *Recuſa-*

cy

Recusants are obstinate not constant. 69

cy, and would vwith hart and mouth protest against the same, & with their hand also (that might be an abiding witnes) shew their millike.

And why shoulde *Papists* themselves mislike of such a course, seeing they also do practise the same? The *leaguers* in their *Association* doe sweare, to restore Religiō according to the forme of the *Catholicke Rom: Church*, as appeareth in a booke intituled, *An historicall collectiō of the most memorable accidents and tragicall massacres of France*; where also is to bee scene, that *Henry the third the French king*, instituting an order of the *holy Ghost* bound them by solemne *oath* to such cōditions, as onlie pleased *Catholike* mindes, Anno 1579. Nay the late king of *Spaine* ordained, that all his hairens and successours in the Estate of the *Low Countries*, shall for ever vpon their entrie into thole *Signiories*, take an *oath* for the maintenaunce of the *Papacie* & that Religion; as is reported in a treatise latelie published, vnder the title of *A relation of the religion used*

In Henry 3

70 *Papists themselves exact oaths.*

in the west part of the worlde. And the Prince of Parmatoo, Governour for the said Philip in the Low Countreies, made the Cities subiect to his gouernment, sweare to certaine Articles of the Romish Religion, set forth by the appointment of Iohn Houchin Archb. of Macheleu; which Articles being printed, Anno 1585. containe the summe of that is taught in the Popish Church, both for the Pope, and popery; which they did sweare to maintaine euen to death, as much as in them should lie, by counsell or instruction. Shall this course then seeme strange to anie, that hath so manie examples? Or can it bee thought vaine or needelesse, in these so dangerous times? Shall we be lesse zealous for the truth, then they for falshood? Or shall they be found more circumspect to maintaine superstition, and mens Traditions, then wee for Gods true and acceptable seruice, and the vndoubted written word? God forbid.

O therefore that it would please our gracious God in mercie to looke vpon vs
in

Re cusants are obstinate not constant. 71

In moving his *Majesties* Heart to vsethe
 selfe same meanes throughout al his Do-
 minions, either to cōpell the back-sliders
 vnto the true Service of God, or to dis-
 couer such false hartes, as would make vs
 belecue they build with vs, as did the ad-
 uersaries of *Iudah* and *Beniamin*, and seek
 the Lorde our God, as wee doe; though in- Ezra 4.3.
 deed they desire nothing more, then to e-
 stablish againe among vs the *Popes* Au-
 thoritie, and to bring into our Churches
 those Popish abominations.

Another caule of their vexations, saie
 they, is their constant persevering in the
 religion received from their forefathers,
 as they from theirs. But that which the
 Petitioner rearmeth *constācie*, may much
 more aptlie be called wilfulnes or obsti-
 nacie. For I finde *Constancie* thus defined, Iac. Hertel.
 that it is, *Virtus, quæ vera, iusta, & necess-* de finit The
aria, constant, id est, eodem modo & per- olog.
petud, dicit & facit: a vertue that saith
 and doth the things that are true, iust, and
 necessarie, constantly, that is after one mā-
 ner, and alwaies.

72 *Recusants are obstinate not constāt.*

that men should first be sure of the *Truth* and *Necessity* of the things they hold, before they set theselues firmly to beleue the same. But for *Popish* doctrines, as it is certaine that manie of them beeing tried by the true Touchstone of *Gods Word*, are found but Copper and counterfet: so sundry points also, which they esteeme as matters of great importaunce, are meere toys and trifles, fitter for fooles and children to sport them withal, then for Christians to vse in Gods seruice. I praie you then what constancie is in maintaining such trumperie?

That such wilfulnes maie wel bee called *obstinacy*, partlie in respect of the fountaine from whence it floweth, & partlie in respect of the bad effect it worketh in *Recusants*, maie easilie appeare. For from whence springeth this stubbornnes? Aske *S. Bernard* he wil shew it. *Inde cordis duritia*, (saith he) *inde mentis obstinatio*, quia meditatur qui non legem Domini, sed propriam voluntatem. From hence cometh *barānes of hart*, from hence springeth *obstinacy*

*Bernard. In
pap. ieiunij
ser. 2.*

Recusants are obstinate not constant. 73

obstinacie of minde, that a man doth not meditate upon Gods law, but on his owne will. How wel this painteth out the whole rabble of *Papists*, I wold they had eyes to see. For Gods worde is little respected among the, but they are so wedded to their owne opinions, that hardlie wil they suffer themselves to be diuorced from the same. And if you desire to taste of the bad fruit, that this corrupt tree yeeldeth, learne of *Tertul.* *de* *tullian. Neg. enim timorem alia res quam panis.* *contumacia subvertit*, saith he, There is not anie other thing that overthroweth feare, then contumacie or stubbornnes.

Wee finde by experience this to bee most true. For obstinacie maketh sillie *Recusants*, who are able to saie nothing at all in defence of their opinions, neither are acquainted with the verie *Principles*, nor of their owne Religion, (whereof to be ignorant, is a great shame for any that professeth *Christianitie*,) I saie their obstinacie is cause that they feare no Lawe, no Magistrate, no punishment, no perill of their destruction of bodie & soule, but

run

74 *Recusants are obstinate not constant.*

run on headlong to their own perdition, like men senselesse, because they are become fearlesse. Yea my selfe could name some, that being conferred withall, haue made so little reckoning of anie threatenings of Gods wrath, against such manifest contemners of his worde, as if they thought it a good sport to goe to the Diuell, for companie of such as they relie vpon.

Another infallible note of their *obstinacie* is, that they wil not heare, they refuse to conferre. If anie thing for their good and edifying be spoken vnto them, they stand mute much like their Images, that haue eares and heare not, murtheres and speake not. And if with much a doe, you wring some words from them, their cōmon excuse is, they are ignorant, they cannot reason: if I maie call it an excuse, that is their greatest accusatiō. For where as *Christ* teacheth vs, that ignorance is the cause of error, *You erre or are deceived, because you knowe not the Scriptures, nor the power of God;* they should thereby

Mat. 22. 29.

be

The Recusants haue their religio from mā 75

be made more desirous to learne, if they will ayoide error: but they being settled, yea frozen in the lees of their superstitio, will not suffer themselves to be reformed in anie wise, contenting themselves with these stubborne answers, I am resolved, I am satisfied, my conscience is perswaded. As if God hauing commended vnto his Church the Ministry of his *VVord* as the onlie waigh-scales, and true *Touchstone* of all *Doctrins*: and withall hauing given a generall charge to euerie member of his Church *to trie the spirites whether they be of God or not*, because there are as wel *spirits of Errour*, as of Truth: yet it should be accōpted a high point of good *Christianity*, to receiue and stiflie to hold whatsoeuer their *Popish Priests* shall saie vnto them, (for so they al teach, that *spiritualis à Nemine iudicatur*) without any triall thereof, by waight or touch. 1. Iohn. 4. 1.

But what is it wherein they persevere to constantlie saie they, so stubbornlie saie *It* *In the religion they haue receiued from their forefathers, as they from theirs*. *Consistentem*

76 *The Recusants haue their religiō frō mā*

sitentem habemus Reum. The *Petitioner*, in vttering his Griefe, confesseth his Error; his owne mouth iudgeth him & his fellowes; his owne words condemne thē. They haue their Religion from their *fa-thers*; that is to saie, from men: we haue ours from God. For wee are saide to bee *docidi dactos taught of God*, not onlie in respect of having Gods Spirit our inwarde Schoolemaster to direct our harts, but also in regard that our Religiō is by *inspiration from him*, as S. Paule teacheth *Timothy*. It is therefore a sufficient disprove of the Religion that *Recusants* professe, that it is receiued from their forefathers; as they receiued it frō theirs, though the *Petitioner* bringeth it as an ornament & beautie to Poperie, and a sure argument of the truth thereof.

Tim. 3. 16.

Esa. 29. 13.

Their feare towards mee (saith God by his Prophet *Esaie* of the People of the *Iews*) *is taught by the precepts of men*. As if he said; they worshipping and serue me, not as I haue commanded, but as men haue taught. Grievous is the accusation wher-
in

in God laicth to the charge of his people,
that they followe the corruption of their
fathers. *Are you not polluted* (saith hee by Eze. 20. 30
his Prophet) *with the customes of your fa-
thers, & commit you not whoredome after
their abominations? VVhy transgresse you* Mat. 15. 3
*the commandement of God, by your Tra-
dition, saith our blessed Saviour to the
scribes & Pharises? And because it hath
alwaies beene the fashion of hypocrites
to excule their Idolatries and superstiti-
ons, by that which their forefathers haue
done before them: therefore God by his
Prophet giueth this caveat, VValk not in* Eze. 20. 18
*the ordinances of your fathers, neither ob-
serue their manners, nor defile your selues
with their Idols. And the Apostle exhor-
teth the Colossians: Beware least there bee* Coloss. 2. 8
*any man that spoile you through Philosophy
and vaine deceit, through the Traditions
of Men. And S. Peter chargeth the Iewes
with vaine conversation, received by the* 1 Pet. 1. 18
Traditions of fathers.

Yea in Matters of Religion, to hange
vpon the doings or faith of forefathers,

or

Deuter. 12.
30.

Deut. 4. 2.

Mat. 23. 8.
30.

Tert. *apocryph.*
cripto.

or of any men, is altogether vnlawfull and against Gods expresse commandement; *What so ever I command you, take heed you doe it, thou shalt put nothing thereto, or take ought there from.* If then Gods commandement must be obeyed, without turning to the right hand, or to the left, as else where is saide without adding anie thing to it, or taking any thing from it, as here God by his servant *Moses* chargeth; there is no libertie giuen to vs to followe our *forefathers*, but God only; who hath also appointed *Christ* to be our only Master. And therefore *Tertullian* that ancient writer most notablie testifieth, that no men may make choice what they will believe, no nor the *Apostles* themselves might teach as they would, *sed acceptam à Christo doctrinam fideliter nationibus annuntiarunt; That which they had learned of Christ, they taught the people faithfully.* And then after teacheth vs howe to know the truth or true Religion, not by looking vnto our forefathers, but holding that which *Ecclesia ab Apostolis, Apostoli*

statu Christo, Christus a Deo suscepit, the ^{ibidem.}
Churches received from the Apostles, the
Apostles from Christ, Christ from God.

Godly therefore is the wish of Iustine
the Martyr, more ancient then Tertullia;
For he liued not much more then 100. ^{Iust. Mart.}
yeares after Christ; Optarim (saith he) ^{colloq. cum}
eandem mentem & ceteris, ne a seruatoris ^{Tryp. in-}
verbis discederent. Possunt enim religio-
nem inuicere, a via recta defleſcentibus,
& meditantes ipsa, quiete reficere incun-
dissima. I would wish that others also were
of that mind that they would not depaſſe
from the words of our Saviour. For they can
worke Religion, in such as turne from the
right way, and refresh with most sweet
rest, such as meditate thereupon. And as
he wisheth that others would doe, so him
selfe giueth example therein, inſomuch as
Tryphon the Jew hauing experience ther
of by the reasoning which they had toge
ther, thus ſpeaketh vnto him: *Iam ante*
dixi te ſemper Scripturis habere quae in ce-
lestibus sunt. I haue ſaid before, that you al-
waies ſtick to the Scriptures, that you may
walk

walke more safely. The afterward he yeeldeth it as a reason why he will let downe their talk and conference in writing, *Nec enim sequor homines, aut doctrinas humanas, sed Deum, et quae ille docuit.* For neither doe I follow men, or the doctrines of men, but God, & that he teacheth.

Iustin. Mar.
 ybi. polt.
 me.

Thus then vve see, that the commendation that the Petitioner giueth vnto their *Popish Religion*, that they receiued it from their *forefathers*, is a sufficient argument to reiect the same, vnlesse they can fetch further the originall of it, then frō their forefathers, or their forefathers forefathers. And when they haue gon as farr as they can, to claime all Antiquitie of Man yet the *Truth* is that only, that cometh from God. If they therefore vwill perswade vs, that their Religion is good, they must shew it out of *Gods Booke*; they must giue it this praise, that it is in *Gods written word*: which if they can, wee will rather beleene one sentēce rightly alleaged, according to the circumstances of the place out of *Scriptures*: then all that they

Religion not only cause of Recus. vexat. 81

they cā speake of their *forefathers* to manie generations. Herein we haue good warrant out of the sacred word, as I haue shewed; this was the practise of the *Primitive* Churches, as partlie is proued, & maie verie plentifully be confirmed.

Neither must it be graunted vnto the Petitioner, that *Recusants* indure such vexations as they complaine of, onlie for their ancient Religion. For as there hath beene other cause of making both of the ancient and newer Lawes, against manie of the thinges wherewith they maie bee touched; so is ther other cause, why those lawes should be put in Execution: name-ly to keepe vnder dangerous and doubtful subiects to the *Estate*. For euen that point of their Religion, whereby without any good ground they subiect themselves to the Pope, an utter Enemy to al Sovereignie in Princes, maketh them to be such, as must carefully bee looked vnto. And yet that is not the Religion they received from their *forefathers*, and they from theirs, seeing it was neuer decreed

82 Religion not only cause of recus. vexat.

as a thing to be beleueed, in anie Councell
before that of *Florence*, which was kept
Anno. 1439.

We know also, as hath before beene
said, that they who are the dailie Plotters
of all mischieffes & more then *Pagan* vil-
lanies against this flourishing Realme,
(*Iesuits* I meane & *Priestes*,) are fostered
and maintained by *Recusants*, yea so ho-
nored & embraced by them, as that both
their wil and their wealth is at their dis-
posing: and that they prepare the against
their long looked for daie, that *Cardinall*
Allen spake of (in a letter to a friend of his
which is to be seene,) and diuers other
since him, doe inculcate, that vpon anie
fit occasion they maie ioine with them,
in their mischieuous attempts. That is al-
so confessed by one of the *Scottish Iesuits*
in a letter he writeth to the *Prince of Por-
tugal* (as I remeber for I haue not the booke
now by me, but they are yet to be seene)
wherin having reported what good suc-
cesse they haue of their labours, he shew-
eth also what they indeavour, namely with
Reli-

*VVeston de
scripl. flas. in
Paruas.*

Religion not only cause of Recus. vexat. 83

Religion, to plant in them an affection to the *Catholicke king*. And to that end doe they still reach, that the *Catholicke Religion* & the *Catholicke king* are so linked, that one cannot take footing here without the other; yea, that it is an *Honourable Action* to plant Religion here by Conquest. And though that smooth-tongued *Traitor Ric. Southwell* the *Iesuit*, confessed from the *Duke of Medina's* owne mouth, that to roome might bee made in *England* for the *king Catholicke*, little care would be had what became of other *Catholicks*: yet our *Recusants*, rather then this *Romish* plot shoulde faile, will not only hazarde their owne estates and persons here at home; but also send their *Sonnes* abroad to places purposely erected for our *Countries* Conquest; where they are sure to proue *Iesuiticall* fire-brands, neuer to returne but to ruiare their *Natiue soile*. And must we yet thinke these men are only for Religion vexed, who shew themselves so manie waies, so dangerous subiects? No, no, as their Religion is not the plant that God

Discon. p. 7.
Answ. to a
Iesuited
Gent.

Quodlib. 2.
art. 7.

Iesuites
insertain. in
the *English*
Coll. at *Val*
ledolid.

Iesuit. cat. l.
3. c. 16.

Imports. com.
fid. p. 25.

Rep'y 10
Par. li f. 65

Quodlib. 6
art. 10.

Engl. Sem.
as *Sinil. val-*
led. S. Lucar,
etc.

Quodlib. 8.
art. 10.

Mat. 15. 13.

hath planted and therefore must be rooted vp: so are their doings such as make the iustlie deserue to be rooted out together vwith it.

The *complaint* of this *Petitioner* being in some sort considered of: it followeth also that we examine the Remedies which they say they haue vsed.

*The second
part of the
Petition.*

Which (supposed vexations for Religion) *moued vs before the end of the last parliament, by our supplication deliuered to his Maiestie, after declaratiō of our most dutifull allegiance, and protestation, that our Recusancy proceeded frō no other ground but feare to offend god: to offer (as before by a like supplication deliuered to our late deceased Queene in the 27 yeare of her raigne we had done) that if LL. Bishops or other of singular note of learning among them at those times should be able to prone to the learned diuines of our Religion, that we being of the Catholicke Romane faith, might without committing deadly sinne repaire to their Churches, and be there*

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there present at the exercising of your Religion (it being different from that we profess) we would haue beene most ready & willing to haue performed their desires therein

This is the second generall point handled in this *Petition*, and toucheth the Remedies which the Recusants haue (as hee saith) vsed, to ease them of their troubles. But the *Petitioner* might haue dealt some what more plainly, if he had shewed all the waies they proued to shak of the yoke of their obedience; but indeed that Narration would haue deserued litle fauour. For they haue vsed many moe waies thē are good, to effect this their desire. They haue sometime burst forth into open *Rebellions*, as the stirres here in the North, the 11. yeare of her *Maiesties* raigne, that is now past all their practises, at rest wth god; and the sundrie troubles of *Ire* land doe testifie. They haue had also diuers secret purposes of *poisoning*, and *murdering* by any means they could devise, the sacred person of their *Soueraigne*

*Ie suis. Ca-
tech. . 3. c.
16.*

*Ie suis ca-
tech. 1. 3. c.
13. & c. 18.*

not, fearing Gods wrath, ether against murderers or against the dispisers of Gods ordinance. I speake not of the Invasiō, nor of that thrise diabolical powder Treason that was by them & their Teachers procured, wherby they shewed that rather they would indanger the state of the whole Realme, then not seek to bring their purposes to passe; of which the Romanists of France seemed to prophecy, vwhen they vvrit that the Iesuites cared not to destroy a soule, a King, a paradise, the Church at at one blowe, to make way to their Spanish and halfe paga designemēts.

These and such like their vnnaturall & vnechristian plors and purposes, the Petitioner had good reason to passe over vvith silence: and he maketh mention of that only, that without discredit he may speake of, namely of some *supplications*, which he saith, they preferred both vnto our Late Gracious Queene of most happie memorie, and also to our most Renowned King, vvho God in his great mercy hath given vnto vs. That which was deliuered

(as

(as he saith) to our Late *Queene* I never saw, nether (I thinke) haue hard of. But vnto the *Kings most excellent Maiestie* that now raigneth (vvhose gouernment also the Lorde for his goodnes lengthen and prosper many yeares over vs) I haue scene sundry, whether should I call them *Comminations or railing Libels*; for some of them are noe other; and therefore *supplications* I cannot truely tearme them.

But whatsoeuer they are, I meane not further to deale with them, then this *Petition* shall occasion me. Our *Petitioner* complaineth afterwards that they receiued no answere to the former *supplications*. If that to *Queene Elizabeth*, were like vnto most of those that I haue scene to his *Maiestie* (for soure haue come to my hands) they deserued no fauorable answer. It is too saucie a part for subiects to pretend humble suit, and yet closly to threaten if their desiers be not satisfied; as doth the one especially of their papers, by setting before his *Maiesties* eies, the departing of the *Ten tribes* from *Rehobo-*

and his gouernemēt, for that his answer to them was otherwise then they vould haue it. And howsoeuer they vwill seeme to professe more loyaltie, then they did shew: yet is it harde trusting the of their vword, seeing manie deeds done by them of that faction, haue been dangerous and troublefome to the state, how smoothlie soeuer novv they speake, that they may by that meanes speed.

And what good can they meane by avowing, that God approued that departing of the *Ten tribes* for *Reboboams* denying their iust petitions, vnlesse they meane to defend that *Popish Paradox* (as doe thereafter too, if they be able) which is called by *Sigebertus*, *Novella heresis*, a new heresie: quod malis Regibus nullam debeant subiectionem, & licet sacramētum fidelitatis fecerint, nullam tamē debeant fidelitatem, nec periuri dicantur, qui contra regem senserint; immo & qui regi paruerit pro excommunicato habeatur: qui contra regem fecerit, à noxa iniustitie & perijurij absolvasur; that is, That they owe no subiection.

*Sigebertus in
Chron. An.
Dom. 1088.*

subiection or obedience to euill kings (and who are good or euill kings, must bee thought as it pleaseth them to iudge) and though they haue sworne to be faithfull, yet owe they no obedience, neither are they to be called periured, if they bee against the king: but who so obeyeth the king is to be accounted for excommunicated: but who so is against him, is absolved from the fault of euill dealing or periurie.

Nether is this new heresie, as he calleth it, an opinion of those times onlie wherof he then wrot: but that heresie is stil maintained in the Popish Church, as *Ianssonius* (no Enimie to *Paperie*, I warrāte you) telleth vs. For whē the French King *Henry the third*, had for sauing his owne life (or at least his Crowne as the Preists confesse) killed the Duke of *Guise*; the *Diuines* of *Parise* in a solemne Convocation did conclude, that the subiects were freed from his obedience, and their oath, they might leuie money against their King, conspire; beare armour and fight. And this their diuelish Conclufiō they sent to Rome.

*Morier. Gal
lib. 2. Ann.
1589.*

*Quod lib. 9.
art. 4.*

90 *Recusants hold the new heresie.*

Anthon. Col- lines, li. 3. Trag. Hist. to get it ratified. Much like vvas this *Posi- tion*, vnto that which a *Bachelaur of di- uinity* maintained in *Disputation*, some foure years before in the *Colledge of Sor- bone*, That it was lawful for anie man, pri- vat or otherwise, to depose or kil any kings or Princes, which were wicked, euill men, or heretickes.

Anthon. Colines trag. hist. li. 6.

Quodlib. 9. art. 4.

True it is, that the *Senate of Paris* re- fused to ratifie the bloudie *Conclusion* of the *Divines of Sorbone*, & required respit; but some seditious persons by force took them, cast them into prison, chole a new *Councell*. But how wei the *Pope* allowed thereof, maie appeare by the euent: for the king was murdered, (by the *Iesuites* practises, as *Watson* the *Priest* cōfesseth) the *Pope* by a most blaspheinous speech commended the fact, and in token of his good approbation thereof, that *Beastlie* wretch *Sextus Quintus*, was not ashamed to cōpare the *Miraculous* fact of the mur- der, with the *Incarnation* and *Resurrection* of *Christ Iesus*, and to affirme that that *Spirit* guided the king-killing *Frier*, that guid-

Recusants supplications vndutifull. 91

guided the *Prophets* and *Apostles*. But what will you more? He canonized for a Saint that bloudie Beast, and made him the God of the *Parisians*. And for farther countenancing of that *holij murder*, the *Jesuits* set forth a discourse, wherein they maintaine, that *Any man might lawfullie kill a Tyrant* (and such must euerie one be reckoned whō they dislike,) *though there be neither sentence of Church, or kingdome against him*. Neither is this taught for good *Papish Divinitie*, in *France* onlie or *Rome*, but also in *His* dominion, who is rearmed the *Catholicke king*, is this worse then heathnisch lesson, holden for sound and good, as your *Priests* theselues assure vs. For in *Salamanca* it was coneluded by the *Professours of Divinitie* in that *Vniuersitie*, and the *Preacher* in the *Colledge* of the *Society of Iesus* at *Tire*, that the *Catholickes in Ireland* might fauor the *Earle of Tirone* (when he was a *Rebell* and *Traitor*) in his warres, & that with great merit, and hope of eternall rewardes, as though they warred against the *Turkes*. And that
all

Ans. Colyn. frag. hist. ll. 7. Lib. intit. De iusta abdicatione. Hē 31. Anno. 1602 Mark. 7. Reply to Parsons lib. An. in cap. 4.

Ans. Colyn. frag. hist. ll. 7. Lib. intit. De iusta abdicatione. Hē 31. Anno. 1602 Mark. 7. Reply to Parsons lib. An. in cap. 4.

Ans. Colyn. frag. hist. ll. 7. Lib. intit. De iusta abdicatione. Hē 31. Anno. 1602 Mark. 7. Reply to Parsons lib. An. in cap. 4.

92 Recusants supplications vndutifull.

al Catholicks sinne mortallie, that take part with the English against Tyrone, and can neither bee saved, nor absolved from their sinnes by anie Priest, unlesse they repent & leaue the English. Moreover, They are in the same case that shall helpe the English with anie victuals, or any such like thing. Lastly, that the most worthy Prince Hugh O Neale and other Catholickes of Ireland, that fight against the Queene, are by no cōstruction Rebels. I am not ignorant that the Priests charge the *lesuits*, with this doctrine: but the Pope hath also confirmed the same as before is said, & therefore if ever opportunitie to execute the same would serue their turne, what *Papistes* hands would not be bloudie? Especiallie since they are taught that in warrs for Religion, euerie Catholicke is bound to do as the Pope directeth without regarde to his Temporall Soueraigne: and that though they may make shewe of obedience for a time yet as soone as they can get strength to make a part, they may and ought put downe an Hereticall king.

To

*Impari cō-
sid. p. 23. 24.*

*Parsons
Philopater.
De iustia ab-
dicat. H. 3.
Banno: in
Thomam A-
quin. Quod
lib. 9. art. 4.*

To this most impious, detestable, & dangerous *Hereſie* these hūble *Supplicatours* (as they would be thought) sing their *Amen* as I take it, in saying, that departing from *Roboam* his gouernment by the *Iſraelites*, was by the approbation of God as it seemeth. As if their departing frō their lawfull king, could be liked of God. But *S. August.* bringeth this among others as an example vvhereby hee will proue Gods iust iudgement in punishing sin by sinne, not Gods approving the fact.

*Degra. &
lib. Arbis.
cap. 21.*

Yet these men that defend such dangerous pointes of doctrine, in another *Supplication*, goe about to perswade his *Majestie*, that they are the true & faithfull subjects who obey for cōscience sake: they (I saie) who are at the commaundement of him, that is a plague to all *Princes*; they who haue already sundrie waies tainted their credit, and shewed their disobedience; not content to intreat for theſelus, pronouce (as vnruly, as boldly) that *Protestants*, only for moral honestie of life, or instinct of nature, or for feare of some
tempo-

94 *Recusants supplications vndutifull.*

some temporall punishment, doe pretend true obedience. As if we, who are better acquainted with the duety we owe vnto the powers that are ordained of God, out of Gods Booke, by farre then they are, and denie his authority who taketh vpon him to commaunde the *Mightiest Monarches* vpon earth, acknowledging our *Gracious King* within his Dominions, to bee *Supream Governour* vnder God; can be deemed so vndutifull, as they that neither bee acquainted with those *sacred Scriptures*, & are deuoted to that *Romish Priest* and beleue & acknowledge his *supreme power* to commande.

I vvill not speake how leauvdy they seeke to dishonour and disgrace as much as they dare the *sacred Maiestie* of our *King*, and the *most honorable Senate* of sage *counsellors*, in making resemblance betwene him & *Roboam*, vnlesse he yeeld to their requests, & betwene his *Maiesties* most vvise *Councell*, and the *youths*, whole advise *Salomons sonne* followed. Nether will I speake of the multitudes or
ma-

manie thousands that they speake of to be of their minde as if therby they would make his *Maiestie* afraid to deny that; which so manie request at his hands. But in charging his *Maiesties* meeke & merciful gouernment vvith crueltie as they doe, they shew themselves to be of that *crue*, that feareth not to speake evil of the that are in dignitie, but despise gouernment. These and many such Reasons maie be alleadged; whie their *Supplications*, might not seeme worthie to be answered; but buried rather in silence.

2. Pe. 2. 10.
Iude. 8.

But to returne to the words of our *Petitioner*; he saith that in the former supplication they haue protested, that their *Recusancy* proceeded from no other ground but feare to offend God. The ground wee confesse to bee good; if the cause of feare be iust; otherwise not. And I praie you what cause is there of being affraide to offend God by comming to our seruice? Will he be offended if he onlie be praied vnto, as in our *Churches* we vse to doe? I trow not; He hath giuen vs that comma-
dement

96 *Recusants supplications vndutifull*

Pfal 50. 15. dement, he will not be angrie if we obey it. *David* calleth him a *hearer of prayers*,
Pl. 65. 2. *Thou hearer of prayers*, to thee shall all flesh come, which property becaule we cannot saie it can belong to anie but God, wee therefore dare not pray to anie, but to him. And that which I haue said of praier and & crauing of such things as we stand in need of at Gods hands, is also to be vnderstood of *Giving thanks* for the things we receiue. For seeing *Everie good gift commeth from him*, wee acknowledge our selues beholding to him for the same, and thanke him for it.

Iac. 1. 17.

We haue the *Sacraments* administred according to *Christs* institution, which we haue iustified against your learnedest *diuines*, & are stil ready to do. the rest of our *Service* is nothing else, but that which your selues will confesse to be the *Scriptures*. In all this there is no sufficient cause of *fear*, vvhv God should bee *offended*, but rather vvell pleated. But indeed iust cause you haue to *fear* his heavy wrath, becaule of your abomi-

na-

nable Idolatries and Superstitions, whereby you pollute the name of God, and defile his worship.

The substance of their former supplication which hee speaketh of, standeth vpon two Points, a Suite, and a Promise. The former is vttered thus, *that the LL. Bishops, or other of singular note of learning, should proue to their learned diuines, that Romish Catholicks might resort to our churches, and be present at the exercises of our Religion, it being different from that they professe.*

Here first I woulde aske the Question, why their Request was, that their learned Diuines should haue this proued to them: behoueth euery one of you to bee satisfied for your owne selues and perswaded in your owne consciences, *For the iust* ^{1. Habac. 4.} *shall line by his owne (not an other mans) faith.* And you Recusants, must answer (not your Priests for you) for your disobedience to the Lawes that you shewe against God and man. Yea & a reply made by a Priest to a Libell called a Breefe ^{Reply to the Apol.} *A*

So did Fa.
Langdole
also. Dia-
log. p. 97. 98

pologie, sheweth that sundry *learned men* of the *Popish Religion*, haue beene of that minde, that *Recusants* might come to our Churches; And that *Bosgraue* himselfe a *Jesuire* refused not our Churches, but came to them. Why then is it now required that your *learned Divines* should be taught that lesson, which long since they had learned?

It was (saie the *Priests*) sometime *lawfull*, but it is nowe made *vnlawfull*, because it is a *signe distinctiue*, whereby a *Catholicke* is knowne from one who is no *Catholicke*. Well, then there is in our *Service* nothing that maketh it *vnlawful*, there is not in our *Churches*, to make *Recusants* abtaine from them. All the matter is, that *Papists* must be knowne to bee *Papists*, & their not going to the *Church* is this *signe distinctiue*, whereby they are knowne; in so much as the writer of the Replie, in the chapter and place afore named, saith thus, *it was somewhat more to be lamented perchance* (speaking of *Papists* comming to church) *then to be blamed, before*

Repl. to the
Libel. c. 6.

fore it became to be a *signe distinctiue*, and
thelie addeth, For this consideration only,
in the iudgment of the Iesuits in their Rom.
Colledge, made the going to Church, un-
lawfull in England.

Thus may our *Petitioner* see that their
Learned Divines agree in this point, that
if it had not beene the *signe distinctiue*
to know a *Romish Catholicke* from a *True*
Christian, they mighte haue come to
Church. Now if I should aske of our Ma-
sters of this new learning, where they did
learne in Gods Booke, that this *signe distin-*
ctiue is a thing so necessary, that in regard
therof it is required that a Subiect should
breake his *Princes godlie Lawes*, & such
as commaunde presence at such *Service*,
as theselues cannot finde anie fault with-
al; it would I suppose trouble both *Iesuits*
and *Priests*, to make a direct answer. For
the Apostles of our Saviour Christ,
though the *Ceremonies* were abolished,
and therefore the *Iewes Service & Rites*
not to be vsed of *Christians*; yet came in-
to their *Synagogues*, and so could not but

100 Whether signes distinctiue be needfull.
be present at their Seruice.

And yet their difference in Religion was such, as that S. Paule writeth to the
Gal. 5.2. Galatians plainly, *If you be circumcised,*
4. *Christ shall profit you nothing; Tee are abolished from Christ, who soever are iustified by the Law, yee are fallen from grace.* But notwithstanding this diuersitie of Religion that was now betweene Jewes and Christians, it was not made a signe distinctiue, whereby a Christian should bee knowne, that hee might not resorte to their Synagogues. No one the contrarye, Paule & they
Ant. 13. 13. 14 *who were with him, entered into the Synagogue (of the Jewes) on the Sabbath day, & sat downe.* Neither did the Jewes knowe
15. *anie such signe distinctiue,* but after the lecture of the Law and Prophets, The Rulers of the Synagogue sent vnto them saying, *yeemen and bretheren, if you haue any word of exhortation for the people, say on.* Now if Christians were not the charged, to obtaine from Jewish Synagogues, where such were as held a Religion that would quite deprive them of the Grace
of



Whether signes distinctiue be needfull. 101

of Christ: I trust our *Recusants* haue noe cause of feare to come to our *Churches*, where themselves confesse that in our *Service* is nothing but good, and godly.

Nether was there any *signe distinctiue* that *Christians* were bound to vse, whereby they should be knowne from *Pagans*, or from *Heretickes*, such as were the *Arrians* & others. For this is easie to be gathered, in that they had at *Rome* their secret *Conventicles*, and some of *Nero* his *Court* resorted to them, but they kept themselves as much as they could vnkowne, because they knewe that being detected, they should be cruelly dealt withal. They therefore neuer so much as dreamed vpon any *signe distinctiue*, but rather desired to appeare like other men, sauing only in such things, as were aginst the true *Service of God*. And *Catholicke* and *Orthodoxe Christians*, in the time of the *Arrians*, were faine to hide themselves in *Cauces* and corners, as themselves confesse, seeking to be vnkowne rather then knowne.

And why doethese *Pharises* I meane

102 *Popish Teachers purposely nourish Error.*

Iesuits and *Priests*, lay such burdens vpon the *Lay Recusants*, as themselves will not touch vwith their little finger? They disguise themselves in their apparel, and vse what meanes they can, not to be discovered for such as they are. Whie should ther not be alwel a *signe distinctiue* of the order, as of the *Profession*? It seemeth *Priests* and *Iesuits* are wel content, the *Lay Recusants* should shew themselves in the fore front, and they wil take part vwith him that said *Ego ero post principia*. For hee knewv the end of the fraie, was the safest part therof.

Againe if it be lawfull for *Iesuits* and *Priests* in their *Scholes* to appointe what shalbe a *Signe distinctiue*; whie mae not rather our *King* & the *States* of the *Realme* in *Parlsament* command that *Papists* shal come, the *Men* with shauen crownes, the woeman couered with *vayles* like to *Nunnes*, or al of them with some other badge or Marke into our *Churches*, that therby they might be knowne what they are, Wyl they then come, if there may be
such

Popish Teachers purposely nowish Error 103

such a *Signe distinctiue*? It were not amiss if they were proued whether they would or not.

And I am verilie perswaded, that if such order should be taken, their *Romish Teachers* would finde out some other new cause, why they should not come at our *Churches*. For it is not (if truth were known) a *signe distinctiue* that they so much regard, as a *bad resēt iue*, wherby they may be holden in their blindnes still. It is *Ieroboams* policie, that maketh the *blind guides* of our *Recusants*, keep their followeres from our *Churches*, of whom the *Scripture* thus testifieth. *And Ieroboam thought in his hart, now shall the kingdome returne to the house of David, if this people goe vp and doe sacrifice, in the house of the Lorde at Ierusalem, then shal the hart of this people turne againe to their Lord, even to Rehoboam king of Iudah.* And therfore, as after followeth in the storie, the *King* by aduise of his *Councel*, made and set vp *Calues* at *Dan*, and *Bethel*, and got *Preists*, fit for the purpose, and so kept them frō going

1. Kings 12.

26.

27.

104 *Papists may come to our Service.*

ing to *Ierusalem* to worship there.

The *Pope* & *Popish* *divines* knowe, that if *Recusants* might have free libertie to come to our *Churches*, they would soone growe into mislike of their superstitious toyes, and grosse *Idolatries*, how soeuer diuerse through their intifing wordes, are for a time holden in ignorance, and mislik not *poperie*. And for that cause they dare not so much as permit their *Recusants* to conferre with *Protestants*, for feare leatt in the end, they leauing the, should make choice of the vndoubted *Truth*. For euen *Conference* the *Presbts* hold as vnlawful, as repairing to our *Churches* for ought I see.

Reply to a li.
cap. 6.

Thus then I reason, to satisfie in some part the *Request* of the *Suppliants* heare mentioned: The *Popish* *divines* are reloued that comming to our *Churches* is not vnlawful, but only that it is now accompted a *signe distinctiue*, to knowe a *Papist* from a *Protestant*: but other *signes distinctiue* may be deuised besids that, therefore it is not necessary that that *signe* should be retained, and so by consequent it may bee left

left. Nay seeing it is but the *signe distinctiue* that they stand vpon, and other *signes of distinction* may be vsed, lesse repugnāt to our *Godly lawes*, and wherby Papists shal not be found, so disobedient Subiects as now they are: I therefore may be bold to affirme, that if *Recusants Teachers* had that loialtie to their *Soueraigne*, and obedient affection to the *State*, that here they doe and elswhere they will pretend; they would teach them a new lesson, and perswad them, that vsing some other *signe*, in this they should not be *Rebellious* against God and man. For the more offensive that they are (especially to the *Powers ordained of God*) the more they sinne, and the greater shalbe their condemnation.

Againe wheras *signes distinctiue* are but *Accidentall* and belong not to the very *Substance* of our *Religion*, as in this point in question is plaine, seeing that it is by *learned diuines* amōg *Papists* resolved that once *Papists* might lawfullie haue come to our *Churches*, vntil sōe mē made their not coming, a *signe* to knowe a *Papist*

pist by, I may therof thus reason; No *externall signe* or obseruation must make vs leaue *necessarie duties*, that belong to the *Substance* of our obedience, but the *signe distinctiue*, is such an externall obseruation, therfore for it we must not leaue such *necessarie duties*, as belonge to the *substance* of our obedience: and by consequēt the *Kings Maiesties Lawes* are not for it to be broken.

The first two *Arguments* are so gathered out of the verie words of the *Priests & Iesuits*, and so grounded vpon good reason agreeable to the word. that I hope I need not proue them. In this *Third Argument*, the *Maio*r is confirmed by that which God commanded *Samuel* to say to *Saul*, when he had broken Gods commandement, in sparing *Agag* King of *Ameleck* and some of the best of their cattle, *to obey is better then Sacrifice, and to hearken, is better then the fatt of Rammes. I desired mercy & not Sacrifice*, saith God by his *Prophet Hosea* & the knowledge of God, is more then burnt offerings. If that external service

1 Sam. 15,
22.

Hol. 6. 6.

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vice that God commaunded, be not regarded in respect of *obedience*: what shall we the laie of this *signe distinctiue*, which some *Politicke* heade of a *Popish Iesuit*, hath found out?

Now the *Minor Proposition*, which is that *Recusants* not cōming to our Churches is such an *external observatiō*, whereby their fellowes maie know them to bee *Papistes*, that which I haue alleadged out of the *Reply to the Libel*, teacheth vs to be true, and for that cause they call it a *signe distinctiue*.

Againe; The hearing of the Word, & Receiving of the *Sacraments*, is not to be omitted for any *signe distinctiue*, as the Example of *Christ* himselfe and his *Apostles*, who entred into the *Iewish Synagogues*, though they were Enemies to the doctrine that *Christ* & his *Apostles* taught, maie sufficiently confirme vnto vs. And yet our *Aduersaries* neither cā nor do say, that our doctrine, especially in our *Booke of Common Prayer*, is more faultie then theirs was: nay they cōfesse therein no fault
to

to bee frund: therefore much better may *Papists* resort to our *Churches*, without incurring any danger of deadlie sinne. For what deadly sinne can be so much as suspected to be, in comming to the *Churches* where there is *first*, *Confession* of our sinnes, *Prayer* vnto God for torgiuenes & other his Graces, *Thanks-giuing* for his benefits, *Hearing* of the word of God, *Receiuing* of the *Sacraments*, and such like Godly exerciscies?

But for the better satisfaction of the *Petitioner* his demaund, I would haue the *Learned diuines* of the *Popish Sect*, to answer the Reasons that *M. Bell* a *Papist*, alleadged in a certaine *discourse*, wherein he defendeth it to be lawful for *Recusants* to resort to the exercises of our *Religion* so it be with *protestation*. By which reason it seemed the *Jesuits* were perswaded to let downe their *Resolution* before mentioned, *that onlie* (marke only) *the consideration of this signe distinctiue*, made *Recusants* coming to *Church* in *England*, vnlawfull. And because the *Reply* to the *Libell*

Recusants may come to our Churches. 109

best seemeth to bee of that minde too, as I
haue shewed, therefore hauing spoken
somewhat to that, I thinke it needlesse to
goe through the *nine Reasons* that *How-*
let bringeth, or the *nineteenth* that *Greg.* *Martin of*
Martin hath, wherby they would proue *Schism.*
their coming to our Churches ynlaw-
full: partly because in so short a discourse
as this is, it cannot bee perfourmed, but
chiefly because it seemeth that the mat-
ter being better examined, that *signe* of
distinction is in their opinions the onlie
let. But that being but a devise of Man to
haue such difference, is not sufficient to
discharge anie *Subject* of their *Obedience*
to their *Soveraigne* and his *Lawes* com-
manded by God.

Now somewhat hauing beene spoken
concerning their *Petition* to answer it:
their promise was, *to haue beene more rea-*
dy and willing to haue performed (said the
Suppliants) *their desires therein*, that is, in
coming to our churches. Which promise
how easily it may bee perfourmed out of
that which hath bin said, may be gathered.

For

110 *Recusants may come to our Churches.*

For we call thē not to *Idolatrous service*, or anie superstitious or will-worship: we know to come to such, it is vtterly vnlawful. We wil them not to heare a tongue that they know not, a language that they vnderstād not, as in *Popish Churches* they doe. But they are by *Law* commaunded, and therefore in things so lawful and honest, their obedience is of dutie required, they are commanded (I saie) to come to Churches, where God *onlie* is serued, & to hear his word in such a tongue, as they that will heare may also learne such duties, as God requireth of them. The *Petitioner* thus goeth forward.

And for that wee received none answer to either of the said petitions, the defect whereof as we are in charitie to thinke, proceeded in regarde of the LL. Bishops then being, nor your LL. were not made acquainted therewith: wee now deemed it very behoofefull, yea necessarie for vs, to tender and prostrate the same offer to your LL. most humble beseeching your Honours, that wee may

Recusants may come to our Churches. 111

receiue some satisfiſſing anſwere therein, from your LL.

The *Petitioner* not finding the former *ſupplications* to haue that effect that *Re-
cuſants* deſired, now rendereth this *Peti-
tion* eſpeciallie vnto ſuch as are of chiefe
place, & beſt accompt among the *Clea-
rie* in the *Church of England*. And as he
doth charitably interpret, the not recei-
uing anſwere of the former *Requeſts*: ſo
doth he alſo in my iudgment demand but
that which is reaſonable in his Suit, if it
were not that hee requireth a *satisfiſſing
anſwere*, in that matter, that hath bene
ſpoken to ſo oft, & ſo fully, that it is much
to be doubted, that they who cannot bee
ſatiſſied with that which hath alreadie
bene ſet downe, wil not thinke anie an-
ſwere a fit *ſatiſſaction* to their demands.
But yet becauſe they aſſure vs of their
yeelding to our deſires, which is in effect
nothing els, but that they would bee in-
treated to be reconciled vnto God, as *Paule*
writeth to the *Corinthians*, for wee ſeeke ^{2 Cor. 5. 20}
not theirs, but them: therefore wil I inde-
vor

vor to performe what they request. And thus it followeth.

Assuring you, that if it may be proved in manner as is before mentioned, that we may goe to any such Church without committing deadly sinnes, or that which wee doe nowe professe, is not the same which we receiued frō our forefathers, & that which they receiued frō theirs successuelse; ever since the conversiō of this countrie to Christianitie, that wee will then bee readie to satisfie your desires therein.

The third
part.

Wee are nowe come to that which in the beginning I said, was the *third & last* part of this *Petition* which is the Request it selfe. But this hath sundrie branches. For *first* the demand is vttered by way of *condition*, with promise of performing our desires, if the *Request* be accomplished. But vpon a *secret supposall*, that it cannot be done that is required, they would hope not to be prosecuted by *Ecclesiasticall Censures*, but rather that our *BB.* shoulde bee meanes to *His Maiestie* for them

The petition twofold.

113

them, or else they assure vs it will much incourage their followers as in that which followeth in the *Petition*, they professe.

Now then to come to the *Conditions* here first propoled; they are two. The first is this: *If* (say they) *it may be proved in manner as is before mentioned, that we may goe to any such Church, without committing deadly sinne:* Concerning this their condition I suppose I haue already spoken sufficiently, considering that the *Reply* to the *Libell* called a *breife Apologie*, written by a *Preist*, very lately (for it was printed *An. 1663.*) saith in plaine words (as before I haue alleadged) *that Catholics coming to Church was s^o what more to be lamented perchance, then to be blamed: before it was a signe distinctione.* Now that it is not needfull that there should be any such *distinction*, or if any should be, yet that anie other rather then this may serue that turne, yea that this being so offensive as it is, may not be vsed, I haue already touched al these points.

Reply c. 6.

To be short *Bellis discourse*, and the *re-*

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su-

114 *What is meant by the signe distinctiue.*

suits determinatiō tend al to that end too. So that this point I will shut vp with this one *Argument*. That which is agreed vpon to be lawfull, by consent of their *Learned Diuines* on their side, sauing in respect of a thing that may easily, yea must necessarily be altered, they maie doe without committing deadlie sinne: But *Recusants* comming to Church is such as is lawfull, but oly in respect of that *distinction* which they suppose should by this meanes appeare, which maie and must be altered: therefore their comming to our Churches maie wel be vvithout deadlie sinne. The *Major* cannot be denied; But for the better vnderstanding of the *Minor proposition*, it must be somewhat vnfolded.

The *distinctiue signe* that is hetherto spoken of, is ether to be taken, in respect of *Recusants* themselues, as that one of them may by it knowe another, in which sence I haue hitherto spoken of it: And after this taking of a *distinctiue signe*, my *Minor* is sufficiently proued before, in that such *signes* are not needfull, neither haue

What is meant by the signedistinctiue. 115

haue beene vsed in the time of *Christ*, & his *Apostles*, yea they are manie waies offensive, & for that cause to be abolished. Or else, the *distinctiue signe* is to be vnderstood, as that we therby knowe the to be *Romish Catholics*. If in this sence they speake of a *distinctiue signe*, then I giue them to vnderstand, that this *signe* we trust not. For the *Priests* tell vs in the *Reply to a breife Apologie*, that the *Iesu* Reply. cap.
17. & 18. it taught that lesson in *Scotland* (wee doubt not also but in *England* too) that a man might lock up his conscience, after he had hard masse, and then goe to the *Protestants Churches*, which we suppose too manie doe beleue and practise; wherof also commeth that name of *Church Papists*. Therefore cōning to our *Churches*, is not a *signe* wherby wee esteeme them that soe doe, to be *Recusants*. Since therefore by that *signe* wee doe not knowe all *Papists*; no, nether yet *Papists* only abstaine from our *Churches*, but sundry others also, who haue as little agreement with *Papists*, as *Papists* haue with the

116 *Antiquity of the Romish faith.*

Truth that is not a true *signe* distinctiue
betwene *Romish Catholicks*, and profes-
sours of the *Gospel*, whervpon your *Learn-*
ed diuines conclude, your going to our
churches not to be vnlawful or vngodly.

What is performed for the first condi-
tion let the indifferent Reader iudge. The
second followeth: Or (if it be proued that)
that which we now professe, (saith he) is
not the same which we Received from our
forefathers, and that which they receiued
from theirs successively, ever since the con-
uersio of this countrie to Christianitie &c.
Cōcerning the *Argumēt* wherby the *Peti-*
tioner suppoſeth he cōmēdeth their *Reli-*
gion, because they receiued it from their
forefathers, I haue before spokē sufficiēt-
ly. But here he goeth somewhat further,
challenging this doctrine that now they
haue in the *Romish Church*, to haue conti-
nued and come to them successively, from
the first conuersio of this Country to Chri-
stianity: or as the former *Petition* to his
Maiestie saith, from the *Conversion* of
Donaldus, which was king of the *Scotts*.

and

and became a Christian about the yeare of
Christ 203.

And hath the Romish Religion that now
is, wherein we dissent from them so great
Antiquitie, as frō the first time that Eng-
land receiued Christianitie? No; neither
yet from the time of Donaldus, who came
to the knowledge of Christ, more then a
hundred yeares after this parte of this Ila-
of Brittain did. For though many of our
Chronicles report, Lucius, who reigned
over vs about the yeare of our Lord, 156;
first to haue receiued Christianitie into
this Iland: yet Barronius (whom I hope *Ces. Bar. 1.
1. p. 286.*
our Petitioner will trust,) telleth vs that
Ioseph of Aramathia who begged the Bo-
die of Christ & buried it, came hither out
of France, and planted the Gospel, being
sent by Philip the Apostle, of whose pla-
ting the Gospell about Glasceburie, there
are manie testimonies approued by Pa-
pists themselves. *Patrick Hill
epist. Ces.
Baro. tom. 1.
p. 286.
Dorob.
Synops.*

Yea there are that affirme, that Simon
Zelotes came hether, and here was cruci-
fied; and that Aristokulus of whom S^c.

Nicoph. *Paul* to the *Romanes* maketh mentiō, was
Theod. Soph. *Episcopus Britannia factus*, made *Bishop*
of Britaine. Yea there be also, & they ve-
 rie ancient, that write that *Peter & Paule*
 preached here; so that it cannot be doub-
 ted of, but our *Conversion* vnto *Christia-*
nitie, was in the time of the *Apostles* the-
 selues. And hath *Romish Religion* conti-
 nued from them successiuelly? It will not
 proue so.

To goe through al the doctrine which
 they professe, were a matter of greater la-
 bour then is requisite; & yet because the
Petitioner so faithfullie doeth assure vs,
 that if either the one, or the other of these
 maie be proped by vs, they will bee ready
 to yeeld to our desire in comming to the
 Church; as I haue already affaide to doe
 the one of the thinges they require: so
 doubt I nothing, but that I shall satisfie
 the other part of their demande, and so
 binde them as by a double bond, to doe as
 they promise. And that the matter may
 be more plaine, eue vnto the meanest of
 that sort, I purpose only to speak of those
 points

pointes, which are chieflie required of them.

And first of the verie props that Paperie standeth on, and the seete whereby it creepeth forward: that is, the *Supremacie*, and *Traditions*. It is a doctrine which *Papish Catholicks* do hold most firmly, that the *Bishop of Rome* is *supream head* of the Church: yea if we will giue any credit to *Boniface the eighth* Pope of that name, It is necessarie to saluation to beleue, that a verie creature is subiect to the *Bishop of Rome*. But how will it be proued, that they, or any of them that planted *Christianitie* in this Realme, taught anie such thing, that it might come from them successiuelie? It is certaine the *Apostles* knewe no such *Supremacie* belonging to *Peter*. For if they had, it being so necessarie to saluation, as *Pope Goodface* telleth vs, they had beene vnfaithful *Stewards* in not deliuering that doctrine: yea by their doings they teach vs there vvas no such thing. For the *Apostles* hearing that *Samaritan* had receiued the *Word of God*, be-

Extr. de
Maior & o-
bediens. vñ

120 *Apostles knewe no Popish Supremacy.*

AA. 8. 14.

ing careful to haue the confirmed there in, sent vnto them Peter & Iohn. If he had knowne himselfe to haue beene *supreame head* ouer them, he would haue directed them, they should not haue appointed him to goe.

Gal. 1. 11.

And did not Paul withstand him to his face, because he was to be blamed? It would be thought a sawcie part for anie body to do so to the Pope now. But let any mā look with an indifferent eie throughout the whole *New Testament*, and he shal neuer finde anie such Authoritie granted vnto Peter, from whom they would perswade the world that they haue this *supremacy*. I know there are some places wrested to serue that turne, which also are so fullie answered in sundrie learned booke, that all the *Papists* in the world, will neuer be able out of them to proue, the *Romish* *See* to be *Supreame Head* of the Church. I therefore will but point vnto that, which the *Fathers* of the purer Age of the Church thought hereof, wherby we maie truly gather, whether they thought this
superi-

superiority of the Pope, to haue any good ground in Gods book or not. Howsoever *Cardinall Bellarmine*, more boldlie then cruelie doth pronounce, *Est reuera non simplex error, sed pernicios a heresis, nega-* De Rom. Pontif. lib. 1. cap. 10.
re B. Petri primatum a Christo institutum. It is (saith the *Cardinall*) in deed no simple error, but a pernicious heresie, so denyt that the Supremacie of *S. Peter*, was instituted by *Christ*.

Was then the 6. *Councell* of *Carthage* an Hereticall Councell, or did they holde a pernicious heresie, whē they decreed that the *Bishops* of *Alexandria*, and *Antioch*, should haue their proper priuiledges reserved to them, as well as the *Bishop* of *Rome* had his? *Faustinus*, & others whom *Boniface* 1. sent thither for him, did what they coude by alleadging false *Canons* of the *Councell* of *Nice*, to haue reserved a superiority to *Rome*, but they coude not preuaile. Neither coude the *Popes* best friends then saie, that either *Christ* had giuen him such preeminence, or the *Apostles* had taught it, but onlie they alleadged

ged a false *Canon* of the *Councell*, to have deceiued the world withall, as the story of that *Councell* sheweth.

Preamb.

Council. chal.

And when *Valentinian* the *Emperour*, and *Placidia* also & *Endoxia* *Emperesses*, wrote to *Theodosius* that a *Councell* might be assembled within *Italie*, being moued thereto by *Leo* himselfe (then *Bishop* of *Rome*) as is there confessed; and they were disposed to speak as much as they could, for credit of that *See*, yet all they could write was, that to him *principatum Sacerdotij super omnes, antiquitas contulit: Antiquitas* bestowed upon the *Bishop* of *Rome*, to be chiefe over *Priests*. They therefore intreated, *ut locum habeat & facultatem, de fide & Sacerdotibus indicare*: that hee might haue place and power, to iudge of the faith, and of *Priests*. A verie vnequall request, made as it seemeth by the instigation of *Leo* himselfe, perchance pretending the errors that were in manie of the *Eastern* Churches, and the soundnesse which yet the *Rom.* Church retained, as partlie also appeareth he did.

But

Supremacie not grounded on Scripture. 123

But the Councell of Chalcedon vvhich
was the fourth Generall Councel, smelling
out the purpose of Leo as it seemerh, did
plainelic decree that the Archbish. of Cō-
stātinople should haue as good priuiledge
as had the Bishop of Rome. And doe Pas-
chasius the Popes Legate what he could,
by alleadging again, a false Canon of the
Nicene Councell, *Quòd Ecclesia Romana
semper habuit primatum*, that the Church
of Rome, hath alwaies had the supremacie,
(so you see, forgerie & false dealing hath
bin an old practise of the Romish Church)
yet the Councell would needes so decree,
crying with one consent, *Hac iusta sen-
tentia, hac omnes dicimus, hac omnibus
placent, hac omnes dicimus, hoc iustum de-
cretum, Quae constituta sunt valeant. It is
a iust sentence, we all saie thus, we are all
pleased with this, we all say thus. It is a good
decree, As it is said, so let it stande.* And
thus is it plain enough, that since neither
Eusebius and they who were ioined with
him as Legates in the Cōcel of Carthage,
neither Paschasius and his Associates in
the

Council Chal-
ced. Act. 16.

124 *Supremacie not grounded on Scripture.*

the *Councell of Chalcedon*, neither the *Emperour & Emperesses* in their *Epistle*, written at *Leo* his owne Request, and by likelyhoode vpon his *Information*; neither lastlie the 630. *Bishops* in that *Councell* assembled, could once alleadge any *Scripture* for the *Popes Superioritie*, but that the *Councell* decreed against the same; it is (I saie) manifest, that for 455. yeares after *Christ*, the *Scriptures* which now they wring to prooue the same, were not supposed to avowe the *Popes Supremacie*.

So that *Succeſſion* of this *Doctrine* will never be brought frō the time of the *Conversion* of this Land to *Christianitie*: no there was no such doctrine for many hundreds of yeares after *Christ*. But in deede the first ground of that doctrine must be soughte for, in the time of *Phocas* that Cruell Murderer, who (as before I saide) because by so euill meanes hee came to the *Empire*, that hee might with more approbation keepe his place, he was content to gratifie *Boniface Bishop of Rome*,
with

Supremacie not grounded on Scripture. 125

with an vnwonted, but not vndesired honour: *Magna contentione* (saith Platina) *obtinnit à Phoca, vt haberetur & dicere-* *Plu. in Bo-*
nifac. 3.
tur ab omnibus, Romana Ecclesia, caput om-
nium Ecclesiarum. An addition vnto Eu- *Palmerius.*
sebius his Cronicle saith, Id consentiens
Phoca institutum esse: that with much a do-
(as saith Platina) Boniface the third obtai-
ned of Phocas, that the Church of Rome,
should be accompted and called, the head of
all Churches, and as Palmerius in his Ad-
dition saith, Phocas was cōtent that should
be ordained. And another storie saith that
Phocas first obtaiēd, (marke first obtained) *Beneuenn.*
Augustal. in
Phoca.
this title to the Church of Rome.

So that now, somewhat more the 600
yeares after Christ began the Claime to
this Title to be somewhat worth, if the
vniust honor, giuē by a bloody Vsurper of
the Empire, may make a good claime. But
notwithstāding all that Phocas his decree
could prevaile, the Bishops of Constantin-
ople, and the Patriarches also of Raven-
ne and sundrie others, yea all the Greeke
church held out, nether wold acknowledg
any

Pla. in Leo

Extrade
Major. & o-
bed. unam
sanctam.

anie such *Supremacie* in the *Pope*, though it cost some of them full deare, & namely the *Patriarche* of *Ravenna*. In the ende commeth *Boniface* 8. in honestie much like the first founder of the *Papacie*, *Phocas*, and he laierh the second stone of this foundation, making it as before you hard, a matter *necessarie to salvation* to beleue this to euill a proued Article.

Barth. Gar-
vange (suma
concil.

And yet for al this the *Church* of *Rome* thought their ambitious Title not well grounded, nether that men would for all *Pope Boniface* his decree, that came almost 1300. yeares after *Christ*, beleue the *Pope* to be such a one: therfore in the *Council* of *Florence* about some 8. or 9. score yeares since, they got it and some other such *substantiall* and loud pieces of doctrine, ratified and confirmed, in these words, *Definimus sanctam Apostolicam sedem, & Romanum pontificem, in uniuersum orbem tenere primatum*. Thus nowe some 1400. yeares after our *Conversion* to *Christianity*, is this principall point of doctrine in the *Romish Church*, come to that

ho-

honour, to be accompted a doctrine to be beleueed, For vntil the Councell had decreed it, it might not properly haue that credit. I trust then, it appeareth to a nie indifferent iudgmēt, that this *first* doctrine which our *Recusants* hold, wanteth at the least 1400. yeares, of the consent of the *Romish Church* it selfe, of that succession which our *Recusants* imagine it hath.

The *other Propp* of the *Romish Church*, is the doctrine of *Traditions*, which that wicked conuenicle at *Trent*, is not ashamed to make equal to the vndoubted worde of God, *Traditiones ipsas, tam ad fidem, tū ad mores pertinentes tanquā vel ore tenus a Christo, vel a spiritu sancto dictatas, & cōtinuā successione in Ecclesia Catholica seruatas, pari pietatis affectu ac reuerentia suscipit & veneratur.* This counsell say they with like honour and affection, doth receiue and reuerence euen the *Traditions* as well belonging to faith, as to manners, as if they had beene pronounced from *Christs* owne mouth, or from the holy Ghost. A decree subiect to that reprofe of our

Council. Trid.
sess. 4
decret. de
Script. cano.

Mat. 15. 3.

your Christ, why doe ye transgresse the commandement of God, by your traditions? For in verie manie things, doth the Church of Rome expresse against Gods written word, vnder colour of those *vnwritten verities*, as they falllie tearme them, as anon I trust it shall appeare by the indifferent Reader.

But here my purpose is only to examine whether Traditions be a fit Touchstone to try our doctrines by, and especially, whether we haue receiued this Rule or Trial of our Religion, *successively* from the *Apostels* or not? But the matter is plaine, though the *Apostle* sometime nameth *Traditions*, yet hath he noe meaning to deliuer vs anie *Article of faith*, or lesson belonging to our saluation, but onlie such as are contained in the *writtē word*. For this cause the *Apostle to Timothy* calleth it *depositum* more then once, that is, a *thing committed*, and already deliuered, that we should not looke daiclie for newe Tradition therof. And *s^r. Iude* speaketh therof much to the purpose, exhorting thus

1 Tim. 6.

99.

thus *strive earnestly for the faith once delivered to the Saints*, meaning that our Religion is not like unto mens lawes, which must alwaies, as incōveniēces are espied, be reformed: but *once* it is delivered, and that which already we haue receiued, we must not change.

Keepe (saith S. Paul) the true patterne ^{1. Tm. 3. 15} of the wholsome words, which thou hast heard of me. So that we see they had a Patterne from which they might not swarue. And necessarie it was so to be, that they might the better obserue the Exhortatiō of the same Apostle ellwhere, who would not haue vs henceforth any more as Children caried about, and wauering with every winde of doctrine, which in noe wise cā be avoided, if Traditions should be the Touchstone. But as in the matter of Supremacie, so in this also let vs see what the Fathers did when any question of Religion was to be descussed. For therby shal it appeare vnto vs, whether they iudge the Scriptures or Traditiōs, the fittest means to trie our Religion by. Nether doe I pur-
pose

136 Traditions no ground of Religion.

pole here to trouble the Reader with infinite numbers of Sentences, which might be gathered out of the *Fathers* touching this point. For there is not anie thing so common in them, as *Teach this out of the Gospels and the writings of the Apostles; or proue this out of the law, the Prophets, and the Euangelists and Apostels writings.* I saie nothing more common in sundry of them, then these or such like sentences.

I therfore purpole but to point to s^oe generall things which in their practise for this matter may be obserued, whervpon maie be inferred, that the *Fathers* did not so vnderstand that which in the writings of the *Apostles* may be read of keeping that which they haue deliuered, as if it were meant of any secret doctrines, or other lessons then are set downe in writing. For by *Scriptures* especially did they disproue heresies, as all stories plainelie teach. *Occiduntur haereses per Catholicos* (saiths *Augustine*) *cum in scripturarum testimonijs opprimuntur.* Heresies are killed by *Catholicks*, when they are overlaid with

*August. In
apoc. Hom.
20.*

Traditions no ground of Religion.

with testimonies of Scriptures. And Theodoret in one Chap. recordeth twice, howe Euseb. of Nicomedia and other Arrians were by the Scriptures confuted. But this is in the Ecclesiasticall histories and writings of the Fathers, so plaine & commō, that it is needlesse to bring many proofes therof. I wil therefore conclude with that notable Testimonie of S. Augustine: contra insidiosos errores, Dominus voluit ponere fundamentū in Scripturis: The Lorde wolde lay in the Scriptures a foundation or ground worke, against deceitfull errors.

Theodoret
hist. li. i. cap.
8.

Aug. in ept.
Joh. tract. 2.

But as in priuate writings, Heresies were by Scriptures, not by Traditions besides the Scriptures, confuted: so in Cōsels too.

In the Councel of Nice, ther was a charge giuen by Constantine the Great and good Emperour, that they should determine & debate such matters, as should be in controuerisie among them, *litterarum diuinitus inspiratarum testimonijs*: by the testimonie of Scriptures giuen by inspiration, which he immediatly before called the

Theodoret
li. i. cap. 7.

132 *Councils did determine by Script.*

Bookes of the Evangelists, Apostles, and Prophets. S. Augustine being desierous that a good end should be made, and a quiet order taken, between the *Catholicks* and the *Donatists*, writeth to a *Bishop* of their *Seēt* called *Fortunius*, requiring that some peaceable course maie be thought vpon, and some indifferent place appointed, where they may haue a *council* or *conference* but with this condition, *Faciamus Codices Canonicos praesto esse*, let vs take order that the bookes of *Canonical Scriptures* be there ready, much like is that which is reported of *Meletius*, between whom & *Pauling* there was some question, *In sede ponatur sacrum Evangelium, et nos ex utraq. parte sedeamus*: let the holy gospel be laied vpon the seate, and let vs sit on either side.

August. epist. 163.

Sacri. Concilii. Constanti. sup. per Crall.

These things I haue breiflie touched, which sundry others haue fully & largely handled, that *Recusants* may see, that the *Fathers* of the purer time, did not so vnderstand these words of the *Apostle*, or anye such like, *Stand fast, and keep the in-*

The. 2. 15

struc.

Instructions or traditiōs, which you haue bin taught ether by word or by our Epistle; as if he deliuered one thing by writing and another by worde of mouth: For they acknowledge no other Rule of faith or Religion, thē that which in the writtē worde is contained, and therfore doe they so cōmonlie vrge the Heretickes, to shew that they reach out of the writings of the Prophets, Evangelists, and Apostles: Therby declaring, that the written word (for that onlie is to be said that it maie be shewed wheras words not written are not scene but hard) maie be Iudge in matters of Religion. And therfore S. Augustine calleth This word the waigh-scales of Truth verie aptlie, as also the Scriptures are even for this cause called Canonically, because they are the Canō or Rule according to which our life and Faith must be framed. Ad-feramus (saith he) stateram canonicam de scripturis sacris tāquā de thesauris domini-
cū, & in illū quid sit grauius appēdamus, in dō non appendam us, sed a domino appēsa recognoscamus. Let vs bringe the Canoni-

August de
bapt. contra
Donat. lib. 2
cap. 6.

shall waigh scale out of holy Scripture, as out of the Lords treasure; let vs waigh in the what beaverth waigh: or rather let not vs waigh them, but acknowledge that, which the Lord hath waighed.

In prescrip-
tione. Ha-
99.

Indeed *Tertullian* maketh mention of certaine *Heretickes* that saide that *Christ* and the *Apostles* delivered not al their doctrine openlie, but some in secret, iust as now our *Papists* doe, but they have that note of *Heretickes* for their labour, & are written against both by him; and *Irenaeus* also, who was before him. And *Irenaeus* chargeth the *Carpocratians* with that *Heresie*, and the *Valentinians* too. So that though the *Fathers* did not so vnderstand those words, *keepe the Traditions*, &c. as doe the *Papists*; yet you see, who did vnderstande them so, of whom I trust you will be ashamed to be accompted followers, seeing that you leeme by your *Petition* so desirous to bee satisfied for such points. It appeareth by that which I have said, that not *Traditions*, but onlie the *written word*, must both decide all contro-

Iren. lib. 1. c.
24.
Iren. li. 3. c. 2.

verses in Religion, and also be the ground, wherevpon they must be built.

Now that I may yeelde some Reason of that which before I said, that the Persuasion they haue of the *Popes Supremacy*, and this their doctrine, that *Traditions* are of *equall Authority* with the *vvritten word of God*, are the verie props that vphold *Papists Religion*; you must confide, that when *Fathers* yea & *Scriptures* too are so plaine against them, that they can in no wise wrest them to serue their turn, neither haue anie reasonable colour of Answer, to such Arguments as quit of them are framed against Popery: then do they either flie to the *Popes Authoritie & Priuiledge*, to allow and Interpret whatsoever is written; or to this other shift of *Traditions*, wherby they would perswade, that they haue it from the *Apostles*, and so they bring some shew of Truth, to that which is otherwise, & indeed, most false.

To stand vpon euery particular doctrine which is in the *Church of Rome* receiued, it were too tedious: Yet needfull it is that

Recusants should be satisfied in this their Reasonable Request, whether the *Religion* that they professe, haue beene from the *Conversion* of this *Land* or not. For performance hereof, let them alke of their *learned Divines*, whether *Master VVhitaker* hath trulie reported, out of the writings of *Peter a Soto* a *Papist* of no small reckoning, *Canisius*, *Lindan*, and *Peregrinus*, al great vpholders of the *Popish Religion*, of such doctrines, as themselves acknowledge, they receiue from *Tradition*. For if he haue written trulie (as indeed hee hath) the *learnedst Divines* that haue beene of the *Papistes* in our age, whose Bookes the *Priests* or *Iesuits* now are not worthie to carrie, do confesse that which now our *Recusants* professe, almost in euerie point, is grounded not vpon Gods word, but vpon *Traditions*, yea and some of them late too: and therefore not that faith, which was at the first *conversion* of this *Countrey*.

*Dei. Soto cō-
tra. Prouin.*

Out of *Peter a Soto* he reckoneith these
The offering of the sacrifice of the Altar.

Invocation of Saints, praier for the dead,
 The supremacie of the Bishop of Rome, bal-
 lowing of water in baptisme; The whole
 Sacrament of Confirmation, Order, Ma-
 trimonie, penance, annoyling, merit of
 workes, necessitie of satisfaction, numbe-
 ring of our sinnes to the Priest. Out of Ca-
 nisius he reckoneth these, worship of Ima- Canis. cati-
 ges, certaine times of fasting, Lent, all that chis. cap. 5.
 is in the Masse, praier and offering for the Lind. p. 10.
 dead. Out of Lindane, that Peter was at pl. 114. c. 10.
 Rome, and his supremacy, yea and the sea- Tabula
 ven Sacraments too, are (saith hee) by tra-
 dition; consecration of oile and water in
 baptisme, reall presence, Communion in one
 kinde, that the Eucharist is a sacrifice, that
 it must bee kept and worshipped, private
 Masse, Confession of sinnes, satisfaction,
 Indulgencies, Purgatory; And Peresius ad- Peresius
 deth, that single life of Priests, is by Tra-
 dition. So that, if these Learned Divines
 of the Papists say true, our Recusants may
 easilie vnderstand, that all their Religion
 is built, not vpon the Rocke of Truth, but
 vpon the Quick-sand, of Mens Traditions

138 Poperie is grounded on Traditions.
and Inventions.

Canus de
trad. Aposto
li. 3. ca. 3. Fu
damentis. 2.

Fundamen 3

Canus de
trad. Aposto
li. 3. ca. 3. Fu
damentis. 2.

After. In-
sher. confus.
Artic. 18.

Yea and Canus, who may wel be re-
coned among the learnedst Divines, that
Papists have had in our times and our Fa-
thers daies too, confesseth Transubstan-
tiation, not to bee taught in Scriptures
plainely: yea Invocation of Martyrs for
helpe, celebrating of their memories, wor-
shipping of Images, In the sacrifice of the
Eucharist, that the Priests must make and
receue with the body the bloud also, that
the Sacrament of Confirmation & Orders
are not to be reuerated; these things (saith
he) and manie such like, are neither plain-
ly, nor closely contained in Holy writ. But
what stand I vpon this? Fisher sometime
Bishop of Rochester, well knowne to the
Refusants of our time, and accounted a
learned Divine in his time: granteth that
Purgatory and Indulgences, are but of late
found out.

Now therefore I suppose our Refusants
Request is satisfied. It is plainely shewed,
that whereas this our Realme was brought
to the knowledge of the truth in the daies
of

Tradit. not alwaies for mens doctrine. 139

of the *Apostles*, if not by the *Apostles* themselves : yet all that ever the *Church* of *Rome* holdeth, is of *Tradition*, & not out of the word of *God* : yea and for sundrie points thereof very late too, as out of *Fisher* I have shewed for *Purgatorie* & *Pardons*, as for the number of *7. Sacraments*, the *Supremacie*, yea and *Purgatorie*, they had their approbation but in the *Florentine Councell*, almost in our *Fathers daies*. But for those other, that are fathered vpon the *Apostles*, as manie of the rest of the *Popish* opinions are : it is plaine enough that the *Ancient Fathers* in the *Primitive* and *purer Age* of the *Church*, neuer acknowledged anie such for *materiall* points of *Religion*, which must of necessity be beleueed, neither would receiue anything, but out of the *written word*.

Yet I graunt they vse also often the name of *Tradition*; sometimes therby signifying, that which in the *Scriptures* is written for our learning and instruction, not mens *Traditions* or *deuiles* : And in this sense it is commonlie vsed by *Irenaeus* and

140 Traditions not alwaies for mens doct.

and others: as when he saith, *ab Apostolis traditum est veritas Evangelii*, the Gospel of truth is delivered from the Apostles. Now the Gospel we know to bee written. Yea three times in one chap. he vseth this word *tradiderunt*, they delivered (from whence cometh the worde Tradition) speaking of the writing of Gods worde. Sometime also they vse it in the sēse wherein it is now most common, for *unwritten doctrines*. This I note, that such as wittingly would not be deceiued, may know that not everie place wherein anie of the *Ancient Fathers* name Tradition, must make for the Traditiōs, for which the *Romish Church* striveth so earnestlie, & of which they make so great reckoning.

But for the *Recusants* sake, thus I reason: whatsoeuer doctrine was not taught and proued out of the *written word*, the *Fathers* for 4. or 5. hundred yeeres after *Christ*, did not receiue as the doctrine of the *Church*: But the doctrine the *Recusants* now professe, (as out of their *learned Divines* before is shewed,) is not proved

OUT

out of the *Scriptures*: therefore the *Fathers* for 4. or 5. hūdred yeers after *Christ* did not allow it to be the doctrine of the *Church*; & so it followeth that their *forefathers* successiuelie from the *Conversion* of this land, that is, from the *Apostles* times, haue not bene taughte that doctrine.

Wee nowe looke for performance of promise, whereby you haue assured vs, that either of the *Conditions* beeing performed, as I trust both are: you wil be ready to *satisfie our desires in comming to Church*. We would haue some hope that you would be as good as your word, but that your *Blinde-guides*, haue grauen (I thinke) with a pen of Steele in your harts, a most sottish & Vnchristian perswasio, that you must not see, but by their eies, nor heare, but by their ears; you must not know anie thing, but that they will haue you to know: and then bee you sure you shall know nothing, that maie bring their credit into any question, or their doctrine into anie triall, VVell said *Tertullian*, and
most

Tertul.
in
polog.

most truly, of the lawes that were made
against *Christians*, and fildy it maie be ap-
plied vnto the matter in question, *Suspe-*
ct a lex est, quæ probari se non vult; impro-
ba autem, si non probata, dominetur. The
Law is to be suspected, that will not suffer
it selfe to be tried: but it is wicked, if not
being tried it bear the sway. For I am sure,
that no man woulde thinke hee meant to
warrant his gold to be good, that woulde
charge him that receiueth it, that in anie
wise he must not try it, either by *Scale* or
Touch. Yet *Recusants*, in matters of *Salua-*
tion, are content to trust such as will lee
them trie nothing.

By this meanes, howsoeuer our an-
swering of this or anie other *Petitiõ*, may
be of it selfe *sufficient*, yet if they whome
you take to be your *Learned Diuines*, saie
it is not answered, you must trust them, &
continue stil in Ignorance. And who can
hope that the y, that partlie vpon discon-
tentednes, partlie vpon vaine intilments,
have entered by vndutiful disloialtie, into
great danger and disfaour, wil leese you,
if

if by any meanes they maie hold you one
their side, by whom only they are maine-
tained, in their vnsatisfied humour. So
that *Recusants* are (I must needs cōfesse)
through their owne wilfulnes or follie,
much to be pittied; because they are not
only lead aside from the right way, but
also are cōtēt to be lead so by them, that
will neuer let them returne into it againe.
Therefore howsoeuer your *Petition*, maie
bedeemed *reasonable*: yet I feare you
shal finde alwais (if God would giue you
eies to see it) your Preists dealing with
you herein not vnreasonably only, but al-
so damnable.

*But if upon such mature discussion it shall
appeare, that we can noe way goe to your
Churches without incurring god his
wrath, and the damnation of our selues;
we hope that your LL, will the forbear
to prosecute vs with any spirituall cen-
sure, but rather mediate, in respects
wel knowne to your selues, or restoring
again into his Maiesties fauour, and
the mitigation of such penalties and
vex-*

vexations, as for our Recusacie are daily imposed upon vs.

Vpon an absurde *Supposition*, the *Petitioner* frameth a twofold Request, the one that our *Bishops* should not oppose themselves against them by *Censures Ecclesiasticall*; the other that they should be meanes to procure his *Maiesties* fauour. But the *Petitioner* here offereth greates wronge to *Bishops, Preachers, & Gospellers* to all whom his *Petition* is directed, in that he imagineth, that, they, who haue this 47. yeares, preached, taught & maintained the truth of the Gospel, should all this time neuer haue vsed mature discussion of the same vn til now they should be rouszed, as it were out of a slumber, by this *Remembrācer*, wheras in truth every point of *Poperie*, hath so often beene discussed, and discussed too; in so many learned Treatises the impietie therof so discovered, that all that their *Iesuits* and *Priests* can doe, can neuer couer & hide the nakednes therof againe.

Yea the more we vnfold the plaits of

Poperie, the more cause we see to detest the ſac, & to pray that our king and rulers ſhould haue a watchfull eie ouer the fauorers thereof. For what is *Poperie* but a *Religion* patched vp of *Mens* Inventions, as is before ſhewed, a ſea of ſuperſtition & Idolatries, of will-worſhips; a Religion contrarie to the word, that muſt be, and is the ground of *True Religion*: wherein trifles and toys, are accounted as acceptable worſhip of God; wherein God is diſhonored, by vndue honour giuen to the *Creatures*; A Religion that teacheth to diſobay *Princes*, who God hath ſet in the throne; to diſobay Magiſtrates and them that haue Authoritie, to poiſon, murder and kill, by what meanes they can, whoſoeuer they imagine to withſtand their deſignements? Theſe and ſuch like ſtaines we finde in *Poperie*, when with mature diſcuſſion we trie the ſame.

For your coming to our *Churches*, we knowe nothing in our Religion, whie anie *Chriſtian* maie not reſort to our *Churches*, without danger of ſinning; nay one the cō-
K
trarie,

trary we dare affirme, that without danger of Gods heauie displeasure, you maie not absent your selues from our *Churches*.
 1 *First* because *Christians* are bound to heare Gods word, which is there read, your selues
 2 cannot denie it. *Secondly*, because the *Lawes* of the Realme require it, against which (vnlesse they require things vngodlie) al disobedience is sinne: and there can be noe vngodlynesse, in heareing Gods
 3 word, and godlie praiers. *Thirdly*, the not comming to our *Churches*, is a condemning of our comming to be not good; which is vncharitable, vnlesse it be grounded vpon a better foundation, then anie
 4 that I heare *Recusants* can lay. *Fourthly* in comming, they come not to that which is evil (for that is confessed even of the greatest *Recusants* that I knowe) But of this before.

But how falleth it out that there is here not one worde of the Claime of *Antiquity* of your *Religio*? Before you said that if it might be proued that you might without incurring deadlie sinne, goe to Church:

Church: or your *Religion* professed now by you, not to be of such *Antiquity* as there you claime &c. Now here, this Latter is quite left out, as if you rued, you made that former offer. If it be because you stand in doubt (as iustlie you maie) whether vpō mature discussiō, that which you now professe, wilbe found to be al on with that which at the first was taught in this Land, repent in time, and leaue them that haue so long deceiued you. But wee knowing our faith to be no other, then that which was heare at the first taught (for the Apostles neither anie other whō they thought fit to instruct vs, would reach any other then according to that *true patterne of wholsome words*, which 1. Tim. 1. 13 was deliuered to them) thinke it great reason, that such as wittinglie withstand the *Truth*, or refuse to come to that *great supper*, should be for our parts, by such *Ecclesiasticall Censures* as we haue, compelled to come to the *Gospell of Salvation*.

And to confesse the truth, I suppose that we are rather to be reprobued, for be-

ing to cold in this worke of the Lord, the
 for being to sharpo, against you, who so
 stubburnlie refuse the offer of Saluation
 and abuse the clemencie that hath beene
 shewed. But what meaneth this, that you
 would not we should persecute you with
 any *spiritual Censure*? Stād you so much
 in feare of *Excommunication*? These your
 words and your doings are as two strings
 quite out of tune. Here you would not in
 any wise be *Excommunicated*, and yet in-
 deed you wil not in anie wise come to
 our *Churches*. You wil not come to them
 your selus, nether would you haue vs put
 you out of them. But this I tel you, when
 anie of you come, we wil not keep you
 out. For your returning to god, and to his
 Church, is it that we desire earnestlie, &
 hartelie praie for, that God will worke it
 in you.

Now if our selues see no reason to re-
 mit the *Censures* against you: lesse cause
 is there for vs to mediate vnto his Maie-
 stie, that such dāgerous Subiects, as your
 verie *Religion* maketh you to be, shoulde
 with

without controlement of Law, live within his Dominion. It is fitter for vs to make such suit to his Maieſty againſt you, as *S. Auguſtine*, (a man of ſingular learning, and nothing given to cruelty,) did verie often make vnto ſuch as were Governors about him, that by punishments (ſo that not by death) they wold reſſeſſe the *Donatiſts*, thoſe *hereticks*; as in his *Epiſtles* to *Donatus* who was *Proconſull* in *Aphrica*, to *Olimpius*, alſo to *Marcellinus* a *Tribune*, and manie other, it maie appeare. So that the Cauſes that wee can thinke vpon, which maie induce vs to mooue anie thing in this matter, are as you ſee, altogether againſt your Requeſt. For indeede by that which alreadie wee haue ſeene, and by all likelyhood we may looke for at your hands, ſo virulent dealing is in moſt of you, and ſo vnbrideled a courſe you thinke you ſhould run, & you ſo ſnuffe if you by anie meanes bee ſtopped, that I am verilie perſwaded, that if feare of Laws did not curb you, you wold be (if alreadie you be not) much more vn-

Epi. 127.

Epi. 129.

Ep. 158, 159

150 *Papists ne ver gained by equal disputat.*

rule then ever were the *Donatists* in *Aphrica*. And therefore I cannot cōiecture, what you should meane by thole wordes that we should mediate for you, for respects best knowne vnto our selues.

If this iust and most equall kinde of triall shalbe denied vnto vs (saith the *Petitioner*) or this our petition (like to the two former) bee suppressed without a satisfying answer; your wisdomes cannot then but knowe it will assure vs, that in your owne iudgements the cause of our *Recusancie*, and constant persevering in our Religion, are not by learned *Divines* to be disproved, which will adde confidence in the iustice of our cause, & give notice to the world, how little wee deserue the opprobrious name of obstinacie, or other odious tearmes, dayly imposed vpon vs; and it maie giue cause that manie will thinke, that our goods or lands, and the undoing of vs and our posteritie, is the things more sought, then the eternall salvation of our soules. Sed meliora speramus.

The

The *Petitioner* to make vs the more willing to regard his *Petition*, doth here insinuate, what disadvantage may growe vnto vs, *if this inst and most equal kinde of trial shalbe denied*, saith he. Because this triall hath heretofore often already been made by writing, and yet the *Petitioner* still vrgeth further triall: it may well bee that hee meaneth it shoulde bee by some *Publike disputation*. And indeed some *Popeish Thrasoes* haue made as great vaunts against the truth, as did that prowde *Pharisee* against the *Host of the Lord God of Israell*, and with much like successe. As *Campion*, a fillie man for such an *Incon-* Camp. 10.
ter, who challengeth the *Vniuersities of* Ras.
Oxford and Cambridge, as if hee (more mightie and puissant then *Hercules*) were able to overmatch so manie. So did *Du-*
rens too And so doe manie, lesse able the
these, (though these are found too weak
to performe their Challenge) rather in
hope that it will not be granted to them,
then for any confidence they haue in their
cause, if it were granted.

152 *The Pope iudged such trial not iust.*

In the beginning of her *Maiesties* daies before the State of Religion was settled, the *Papish Bishops* & others were in this tune too. And when as good order was taken to haue an *Equall Triall* indeed, and that *indifferēcie* should be vsed, for searching out of the Truth: though *Beares* may by meanes be brought to the stake, yet by no means would they be made to dispute: but now by one Allegation, then by another, alwaies shifted of the matter. And when *disputations* haue bin, *Papists* haue gained so little thereby, as that the *Cardinall of Lorraine* (no friend to *Protestants* I trow) hauing hard *Beza* in the *Disputation* at *Possy*, in the presence of the *French King* and al the *Great Peeres* there assembled, was hard to saie, *I would eith er this man had bene dumbe, or wee had bene all deafe.*

An. hist. Col
lett of France
Char. 9.

But what reason is there why this now should be counted a *iust & most equal kind of Triall*, which was by *Clement the 7.* (when the *Emperour Charles the 5.* and *Franncis the first French king*, required a

free

The Pope iudged such triall not iust. 153

free Generall Councell for deciding the questions in Religion) called, *res periculo sa* Gemiles. 28
an. Concilio
Iridi. 11.
*praving, exempli: a dangerous matter and of
evill example?* It is no more iust & equall,
now to call into question a settled & well
grounded Religion in any State: then it
was, to bring the *Papish doctrines*, which
are builde of no sure foundation to a due
triall: no, nor so iust by farre.

And what further triall would our *Petitioner* require of the things hee propo-
seth? He would haue it proved to their di-
vines, that without danger of deadly sinne
they maie resort to the Exercises of our
Religion. I haue before shewed that this
is made so cleare to the *Iesuits & Priests*
too, who are the *learnedst Divines* that
they haue, by M^r. Bell, that they are resol-
ved that it is lawfull, so that it bee not a
signe distinctive, as they suppose it is, but
indeede it is not; for since manie *Papistes*
come to the Church, & are called *Church-
Papists*, and so we reckon of the, that they
are as dangerous as they that come not:
and likewise manie honeste then any Pa-
pists

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pists, come not to our Churches, moued vpon an vndiscreet zeale. If then neither Papists only abstaine from our Churches neither yet al they, it cannot be a *signe distinctiue*, & so no hinderāce for their cōming to Church.

Moreover, for proofof *Popish Religion*, that it hath not beene from the beginning of the *Conversion* of this land frō *Gentilisme*, it is strongly proued by confession of sundrie *Arch-Papistes* who acknowledge almost all that they reach to be taken from Tradition & not out of the *Scriptures*; and sundrie of those *Traditiōs* as I haue shewed, are of so late time, that he must needs shew himselfe verie partiall, that can once imagine they haue such Antiquitie. So I trust his former demāds are sufficiently answered, with that which formerly hath bin alleadged, which (were it not for prolixitie) I could demonstrate in the particular practise of our own cōuntry, as in especiall maie appeare in the point of the Sacrament (for which they chieflie except against our Service) the verie

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verie same doctrine which wee now professe, being generallie retained in this lād in the Saxons time, with expresse reiecti-
on of all faigned Transubstantiation, as plainly maie appeare by their Homilies yet extant in the Saxons tongue. As like-
wise I could haue shewed by the Rites of the Easterne Churches, which both Bri-
tans & Saxons many hūdred of yeers ob-
serued, that the first cōversio of this Illād
was not by any of the Roman Profession.

*Homil. ma-
nuscripts. in
the Libra. of
Oxford Ex-
ter Worcester-
ter Lincoln.
Beda Hist.
Eccle. Petr.
Cluniar. in
ep. ad. Bern.*

Now what hee meaneth by a *satisfy-
ing answer* to this Petition it maie bee a
question. For some other of their Petiti-
ons, require either *Toleration of their Re-
ligion* for exercise thereof, or at the least,
Immunitie frō punishment, if they come
not to our Churches. But a *Christian King*
borne and brought vp in the Light of the
Truth, & beautified with the ornaments
of true learning; who acknowledgeth
Gods vnspeakeable goodnes towards him
selfe, in aduancing him to so great ho-
nor, preserving him from so manie perils,
crowning him with so manie blessings;
whose

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whose *Religion* teacheth him to pray to *God only*, by the *Mediation* of *Christ alone* and to offer vnto him for his graces, the *Calues* of his lips, praise & thankgiuing; such a *king* (I saie) cānot be ignorant, that to tolerate, a *Seēt* of People in his dominions, that should cal vpon *Saints & Angels*, and so darken *Gods* honor, prophane his Name, & despise his Word, may prouoke against *him*, & *his*, the heauie Indignation of him, who being king of kings, doth require of them this Royall seruice of preserving inuolable the sinceritie of his *Truth* and *worship* in their kingdomes.

And looke how manie cōmandemēts there are to roote out *Idolatrie*, destroie *Idolaters*, abolish their *groves*, their *Altars* to shunne *conuersing* or *marrying* with them; how many threatnings against thē that performe not these offices; how many examples of the Godlie, commended for doing them: so many Arguments there are against, not onlie Toleration but euen conniuecia such *superstitions*.

And

And

And therefore to satisfy them, who you tearme your *Learned Diuines*, we thinke it a thing most easie, in respect of the cause, yet most impossible in respect of the persons. For it standeth them vpon *not to be satisfied*, especially they being, such as rather respect their owne maintenance, then your saluation, whatsoeuer they pretend. If they should confesse, that our Reasons *satisfie* them, and you there vpon resort to our Churches, your liking of them will soone decay, and their state must needs be much impaired, which by their good wil I warrāt you shal neuer be

But if anie *Recusant* being desirous to know the Truth, repaire to our *Bishops*, or other in our Church of *singular note* of Learning (as you speake) for resolution of anie point in controuersie between vs and your *Diuines*; if sufficient reasons be not yeelded out of Gods booke, and the purer *Fathers*, of that doctrine we professe, and against that that you hold, euen such as your *Learned Diuines* shal not be able to answer them

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then I confesse, you haue iust cause to
speake of the goodnes of your cause, & to
alledge your perseuering therein. But
your cause being of it selfe not good, as
we shall alwaies by Gods grace, be readie
to iustifie: you haue no more cause to
brag of your sufferings & constancy, nor
so much neither, as had the *Donatists*, at
whole wilfull yea and desired deaths, S.
Augustine, marueileth.

S. Aug. in.
epist.

The *Scriptures* therefore, and consent
of *Antiquity* being as in part I haue shew
ed in this short Answer, so plaine with vs
as they are, neither can you in continu
ing *Recusants*, auide the nore of *obstina
cie*: or others once deeme, that so cor
rupt a *Religion* as the *Romish* is, cannot
sufficiently by godly and Christian lear
ning, bee disproued. As for that you as
firme, that (vnlesse your *Requests* be grā
ted) cause wilbe giuen to many to thinke
your lands and goods are sought for, and
the vndoing of you and your posteritie,
rather then your saluation, it maie wel be
that such vndutifull surmises are often in
your

your harts, and such malicious reports in
your mowthes. But is there so much as a-
ny colour why any should so thinke?
Leauing therfore the iuster examinatio
of this vniust charge, to trie whether wee
leeke their goods and vndoing or not, to
him who knoweth the secrets of all harts,
and shal one daie reuale & reward such
vncharitable surmises: we wish vn to the
Petitioner and al *Recusants*, that it would
please God to indue them with better
grace, that seeing the Errours wherinto
they are lead, and rightly considering of
the blind deuotions, wherwith they are
delighted, they maie detest such abomi-
nations, and forsaking both the *Pope* and
Poperie cleaue souēdlie and sincerlie both
to our God and to our Soueraigne, that
they & we with one voice and hart, maie
sing the songes of *Sion* to the Lorde our
God. This is the onlie waie to hope for
better things here, & to obtaine the best
thinges elsewhere.

FINIS.